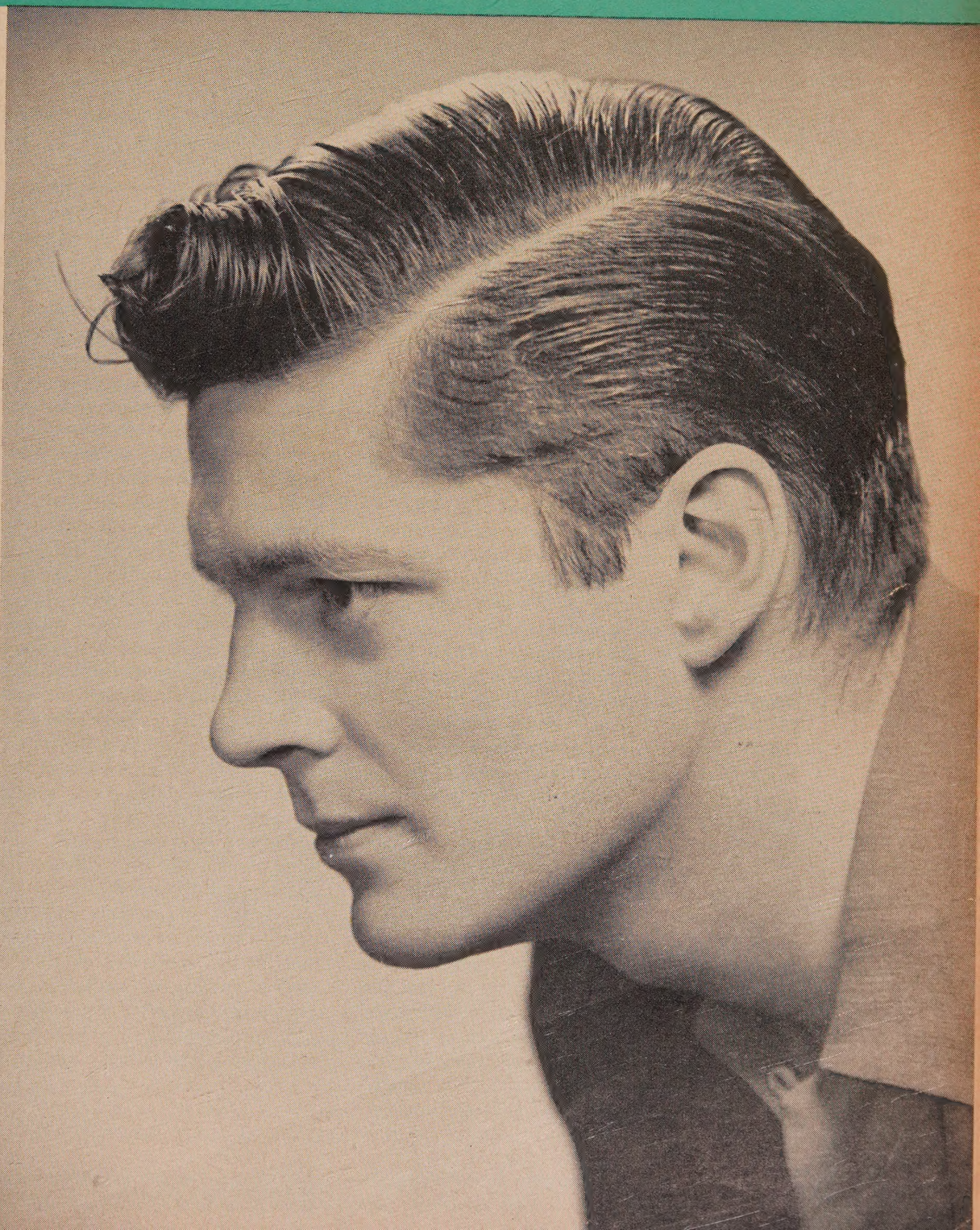
# UNITED CHURCH HERALD

NOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VOL. 3, NO. 2 JANUARY 21, 1960



Bill Hayes, TV star, describes . . . THE ROCK IN ANGOLA

Page 4

# FROM THE CO-PRESIDENTS' VIEWPOINT

CONCERNING a famous event the *Gospel of John* recites: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

The first miracle may have been at Cana of Galilee, but it was not the last. There were healings of the sick, raisings of the dead, feedings of the hungry, forgiveness of sinners, granting of dignity to women, bestowal of honor on children and awarding of significance to the poor and outcast. But the greatest miracle was himself.

The theme chosen for the 1960 General Assembly of the National Council of Churches is "Jesus Christ the living Lord of all life." This is a great theme. It is the theme. It is also the theme of the United Church of Christ, for we too are called to witness to "Christ the living Lord of all life."

Probably nothing will so empower our witness or be so convincing to the world to which we witness as the recognition that the living Lord continues to perform miracles. We need some miracles and, I believe, we shall have them.

It is going to take a small-size miracle to get the members of the uniting communions to stop remembering and saying: "I belong to Paul" or "I belong to Apollos." Some marriages are wrecked and many are impaired because husband and wife cannot forget or fail to speak of the patterns of father's conduct or the menus mother produced. It is no break in historic continuity or disparagement of the infinite joy of their childhood homes for the bride and groom, with gratitude for all they have received and sorrow for all their limitations, simply to face forward and build their own home life. And by the blessing of Christ it can be better than that from which they sprang.

One of the miracles to which we can look forward is the disappearance of an excessive and therefore divisive use of words such as "on our side," "you folk," "we are accustomed," "the Evangelical and Reformed practice," "the Congregational Christian tradition." It is a miracle we may anticipate if we have as much good sense as the servants at Cana and follow Mary's advice: "Whatsoever he saith unto you, do it." The miracles of the living Lord will bless those who hear and respond to his words: "Follow me," "Go," ". . . love one another. . . ." ". . . you shall be my witnesses. . . ."

For nearly a score of years the uniting communions, and now for almost three years the United Church of Christ, have had a regular diet of committees and commissions, councils, votes, *The Basis of Union,* the proposed Constitution, the Statement of Faith, Call to Action, lawsuits and a deluge of critical pamphlets. There is still a lawsuit to be tried, a Constitution to be approved and reorganization at many points to be effected. A big miracle will be required to transfer the attention from all that is related to the uniting process to the United Church of Christ. Nothing short of a miracle can free us from too great self-consciousness about the motes in others' eyes and over-anxiety about how we run rather than concern for our destinations, loyalty to shibboleths rather than the faithful proclamation of the gospel.

Miracles are for the importuning faithful. We may confidently look for a miracle if we really mean what we have written in the proposed Constitution—that the sole head of the United Church is Jesus Christ. The miracle will surely occur if we are willing to accept Jesus Christ as our One Lord and with wide-open eyes confront a culture existing on the brink of self-destruction, also on the brink of incalculable good; a culture composed of castes and especially outcasts; a culture reflected by people who day and night seek for some thing or some one who will save them. Our main attention will be turned from the mechanisms that can so easily, and fatefully, ensnare us to the enterprise to which we were called. Ours is the business for the transaction of which our One Lord was sent and has come. It is God's reconciliation of man to man and of all men to himself.

A miracle will be required to set us faithfully at our work. But miracles are for the faithful.

Fred Hoskins

---

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

# UNITED CHURCH HERALD

VOL. 3, NO. 2 JANUARY 21, 1960

**COVER STORY:** Bill Hayes, known and highly respected by this co-editor, is a young man of much influence in the Garden City Community (Congregational) Church, Long Island, N. Y., of which he and his family are active members. Turn to page 4 for his account of a recent trip to missions in Angola.

Mr. Hayes is a deacon of the church and chairman of the World Church Committee. He is known to the public for his TV appearances in "Your Show of Shows," "United States Steel Hour," "Hallmark Hall of Fame" and the "Oldsmobile Series."

A graduate of DePauw University, Bill Hayes studied music at Northwestern University. The cover photograph by courtesy of Friedman-Abeles, New York. avm

**CO-EDITORS**
Theodore C. Braun Andrew Vance McCracken

**ASSISTANT EDITORS**
Frances S. Smith Elmer F. Ansley

**EDITORIAL ASSISTANT**
Emily R. Johnson

**PROMOTION, ADVERTISING, CIRCULATION**
Elmer F. Ansley Mildred Chace
Pearl S. Hemingway Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT ..... FRED HOSKINS 2
THE ROCK IN ANGOLA ..... BILL HAYES 4
ON THE ORDINATION OF WOMEN ..... AN EDITORIAL 7
OUGHT A PROTESTANT VOTE FOR A ROMAN CATHOLIC? ..... HOWARD R. BURKLE 8
TOURS THAT LIFT HORIZONS ..... STANLEY H. WILKE 11
SHARON YOUNG PEOPLE "COULDN'T CARE MORE" ..... STUART LANGTON 12
WHAT DO WE MEAN BY "REVELATION"? ..... ELIZABETH R. ACHTEMEIER 15
A NEW NAME FOR AN OLD AND ILLUSTRIOUS BOARD ..... ALFORD CARLETON 17
A YOUNG AFRICAN SPEAKS OUT FOR FREEDOM ..... BOLA IGE 18
THEY FOUND NEW STRENGTH IN UNITY ..... CHURCH OF THE MONTH 20
WHAT'S HAPPENED TO THE CHURCH MEETING? ..... S. MACON COWLES JR. 22
CONTEMPORARY CHURCH MUSIC ..... ALBERT C. RONANDER 24
BOOKS ..... 26
LETTERS ..... 27
NEWS WITHIN THE UNITED CHURCH OF CHRIST ..... 28
NEWS OF THE WORLD-WIDE CHURCH ..... 32
THE CHURCH—A FELLOWSHIP ..... MARY JANE AND WILLIAM GAINES 35
OBITUARIES ..... 36
THE RECORD ..... 37

**JOINT PUBLICATION COMMITTEE**

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, John Wendell Cooper, Donald C. Dearborn, Truman B. Douglass, Mareta F. Kahlenberg, Fred Kaiser, Robert C. Kienle, Cyril Nutley, Howard E. Spragg, John E. Wallace, Norman C. Zulauf.

**EDITORIAL CONSULTANTS**

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 297 Park Avenue South, New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

**POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.**

*Bill Hayes, TV star and a Christian gentleman of spiritual grace, is chairman of the World Church Committee of Garden City Community (Congregational) Church in Long Island, N. Y. Mr. Hayes, with Mrs. Hayes, the Rev. Avery D. Post and P.F.'er George Elliott Jr., was sent recently by his church to study the Christian mission in various areas of Africa.*

# BILL HAYES
# TV star describes . . . THE ROCK IN

ANGOLA—Portuguese West Africa—is one-sixth the size of the United States. It is located at Long. 20 degrees E. Lat. 15 degrees S. Seen from any angle, from any height, from any distance, it is a land of rock.

### Few Crops

Mountains are cragged with rock. Trees sag from rock. Women pound corn and wash clothes on rock. Dig a 40-foot well and you must dig through 39-feet 8½ inches of rock. Cultivate a plot of land for planting and you must first carry or roll away all rocks that are small enough to budge and then skirt around others.

Few crops take root in the shallow, sandy gravel that is the soil of Angola. Grass does not flourish. Cattle cannot graze. Without proper food, cattle are stringy, quick to disease and produce little milk.

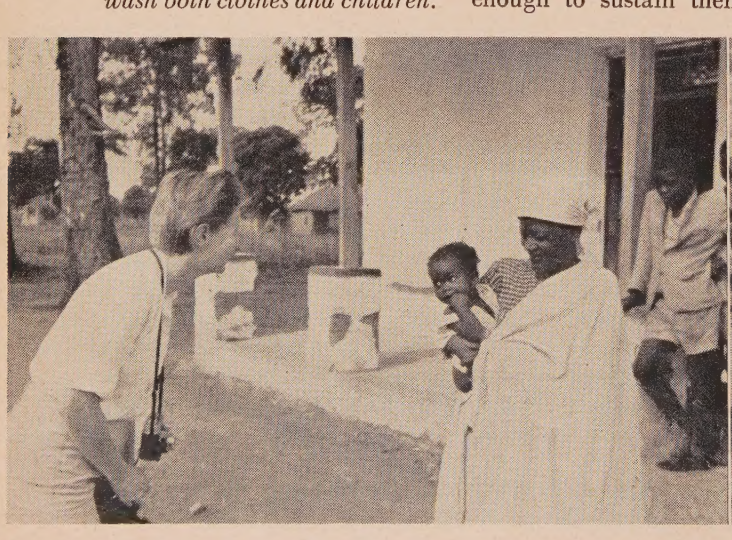
Few domestic animals are hardy enough to sustain themselves on this land. Chickens, goats and pigs are left to fend for themselves, and none are fat. Owners let them scavenge for kernels of corn among the stones because the owners spend all their time and energy scratching for their own food.

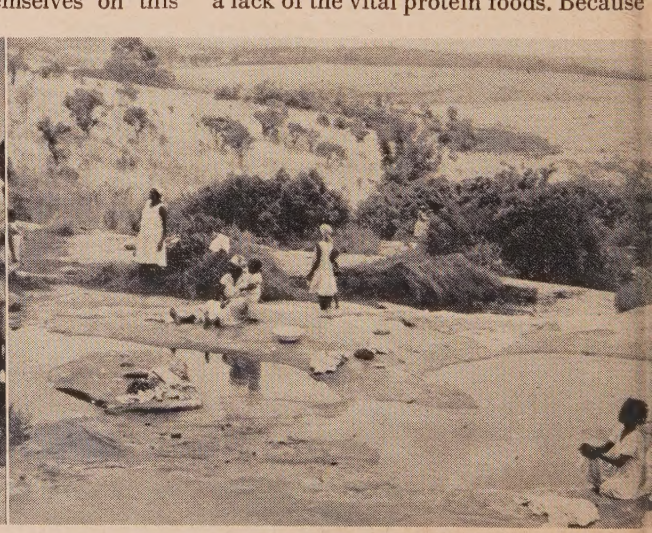
Corn will struggle up through the sad, harsh soil and is thus the staple food of Angola. Pounded on large flat rocks until it becomes a light fluffy meal or flour, and sifted carefully away from the husk and the yellow, the corn is made into mush by boiling it in water. This is served as breakfast, lunch and dinner. Beans or potatoes are sometimes used to augment this never-changing menu. On Sundays and special occasions a chicken may be killed or dried fish bought at a nearby market, but this constitutes a feast.

Life in Angola has for centuries been a fight for existence, a fight against the ubiquitous rock. Because of the rock there is a scarcity of food and especially a lack of the vital protein foods. Because

*Mrs. Hayes makes friends with a mother and baby in front of a church in village near Nova Lisboa.*

*A typical rock-strewn stream near Dondi, Angola, where village women wash both clothes and children.*





*Massive, overpowering, obstructive rock has made life in Angola a ceaseless struggle for a meager, unrewarding existence.*

# ANGOLA

of the non-protein diet, babies grow into childhood beset by diseases, which their body chemistries are unable to fight off. Death rate: high. Life span: short. Alarmingly few people attain adulthood without having been racked by diseases that one raised on a normal protein diet would throw off easily. Reason: the rock. For decade upon decade the rock in Angola has been synonymous with struggle, fight, starvation, disease, denial, grief, weakness and scrawny, scratching, scraping death.

### Haughty Giant

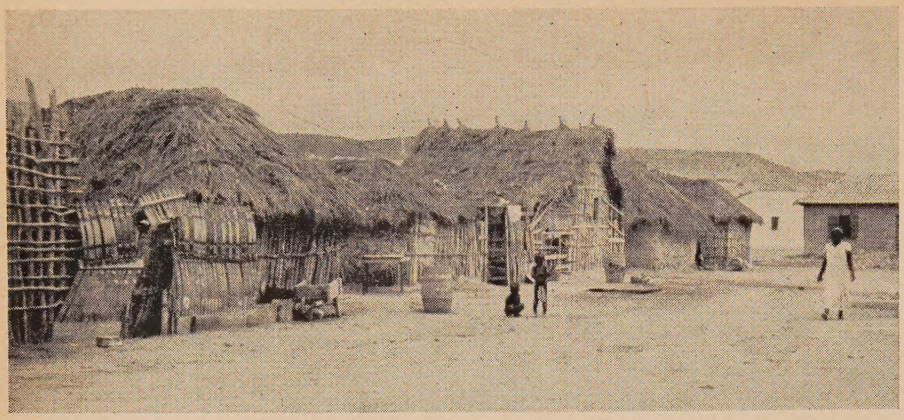
There is a mountain near Bailundo called Luvili. It is a tremendous perpendicular jut of rock that stands proud and domineering over the people in the villages below. It is the symbol of Angola—the defiant rock of victory, a haughty giant, obese, successful. It seems to thunder a challenge to the weary people, sneering: "Who will fight me? Who will dare defy my might? Who will step into combat with me?"

Strangely enough, the challenge has been answered. Strange, because the answer comes from another rock. Today there is another rock in Angola besides that of Luvili. It is the Rock of Ages. Jesus Christ is the "New Rock" of Angola. Jesus Christ is serving as the foundation for a whole new culture, for a whole new people with a whole new purpose.

Stimulated by a desire to follow "the great example of him whose holy work was doing good," Christians have left their homes and gone to Angola to build on this New Rock. They have recognized the need that is there. In the Luvili-type rock of Angola they have seen, in addition to its physical suppression, a spiritual suppression. They have seen a group of fine native people foundering in their fear of animistic gods, troubled by the terrible tragedies of their existence and believing the world of witchcraft and evil spirits to be

*Far left: Popular means of travel. Lepers at mission clinic near Bailundo await care. Luvili is in distance. Student in Bunjei Mission School at Galangue makes flour out of corn, pounding grain on flat rock.*

Continued on next page



*Set down within the boundaries of the city of Lobito is a village of thatched huts where life proceeds in defiance of many changes besetting urban residents.*

the almighty absolute truth. They have felt compassion for the Angolans. They are missionaries.

Missionaries first entered Angola in 1880 under the auspices of the American Board of Commissioners for Foreign Missions, and proceeded directly to the heart of the matter at the heart of the country. They penetrated all the way to Bailundo and, in sight of the mountain Luvili, set up their first mission station. In blaspheming defiance they proclaimed the New Rock.

### Loving Spirit

And then the building began. Churches. Schools. Hospitals. Education, long held in contempt and disrepute, slowly began to shake off the shackles of centuries. Wonder of wonders. Imagine the exaltation inherent in the first marvelous revelations of life.

No, evil spirits do not live in every form of existence, present and past. There is but one spirit and it is a loving spirit.

Learn to read. Learn to write. Learn to think, to make decisions.

Health. Medicine. Nurse. Clinic. Doctor. Hope.

And then: "Bear ye one another's burdens, and so fulfill the law of Christ."

And they did. And the people of Angola today are bearing one another's burdens and fulfilling the law of Christ.

The foundation is solid. The New Rock of Angola is strong. It has gone forth from Bailundo, gathering momentum and, like a boulder crashing down a mountainside, it has left its mark everywhere.

The old rock is not victor any longer. Missionaries—American, Canadian, European, African—stand stalwart side by side with the weight and numbers and unifying strength of the New Rock in Angola.

The air rings with the exciting sounds of mission activities. Dondi, Bunjei, Elende, Chilesso, Camundongo, Chissamba. Now too in the cities, burgeoning and bustling toward twentieth centuryism: Benguela, Lobito, Luanda, Nova Lisboa. Amid the stench and struggle and awesome change in living patterns, amid the pace, the burdensome, friendless squalor that is city life, there is the calming, soothing, fortifying knowledge that the Rock is there, the New Rock.

But the foundation is not enough. Angola is suddenly hurtling into a maelstrom of time change and is shuddering under the impact of industrialization, commerce, electricity, airplanes, other lands, other peoples, other languages, other governments, democracy, communism, Caucasian, Negro, Western clothing, culture, sophistication. The people of Angola need the Rock to hang onto. They need it badly. And more Rock is needed.

### Missionaries Needed

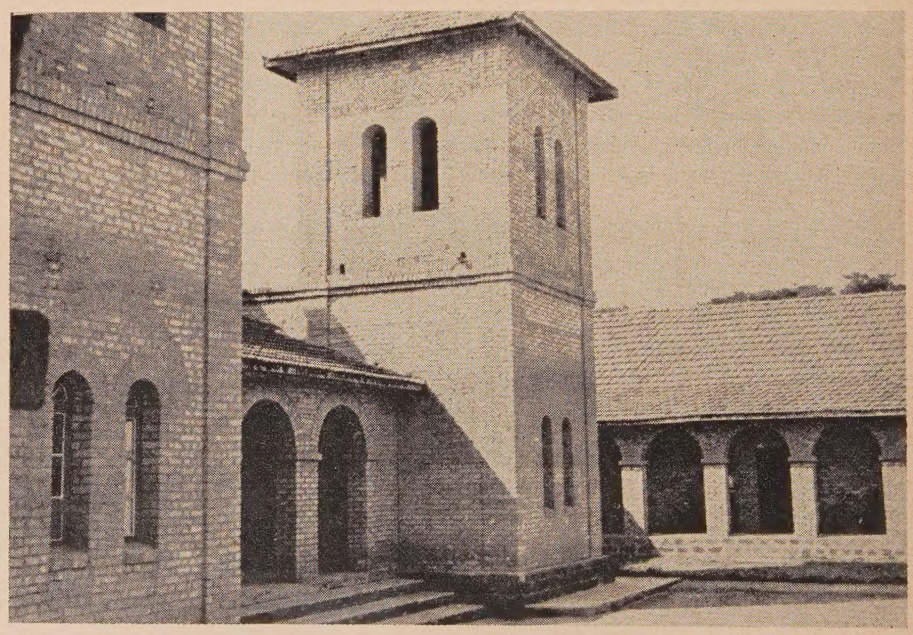
Missionaries are doing a magnificent job, but in the desperateness of the moment they are all too few. Missionaries of all types are needed—now, but especially in the next few years! Missionaries are needed who can teach, or preach, or heal, or help in other ways, missionaries who are understanding and interested and concerned.

We must look to our own quarries, to our own mother lodes, to our own rock piles and stockpiles of human talent and ability. We must search ourselves. Are we the ones who should be there at this hour of need, this period that is critical for Angola and for the very Rock itself?

Is this our opportunity to devote our lives and thoughts to others? To follow Jesus' steps? Is it possible for us to become united, in fact and reality, with the Rock in Angola?

---

This is another in our series of articles on conditions in Africa, and on what our missionary personnel and agencies are doing to help meet Africa's urgent needs. "Africa" is one of the two interdenominational themes being studied in our churches during 1960. The Angola photos on these pages are by courtesy of Mr. Hayes.



*Currie Institute in Dondi was founded in 1914 and is the only high school for Africans in Portuguese territory. It currently has approximately 500 students.*

# *On the Ordination of Women*

## AN EDITORIAL

THE proposed Constitution for the United Church of Christ makes no distinction between men and women when prescribing eligibility for ordination. Since this is in accord with the practice of both parties to the union, it is not likely that the proposal will occasion much discussion.

It is of interest to note, however, that in thus granting women the right of ordination, the United Church of Christ places itself in the minority group among the churches holding membership in the World Council of Churches. According to "A Report on Women in the Ministry" issued by the Department on the Cooperation of Men and Women in Church and Society of the World Council of Churches, only 38 per cent of the church bodies concerning which information is available ordain women or give them some partial status related to the ministry.

Specifically, of the 168 member churches of the World Council, forty-eight admit women to the full ministry; nine churches "ordain women to a partial or irregular ministry." Ninety churches do not ordain women; twenty-one supplied "no definite information."

Churches of the Anglican communion are the only ones in the World Council that, as a group, are consistent in denying ordination to women. Among the churches in the other major groupings —Methodist, Lutheran, Presbyterian, Congregational and the like—some have women in the ministry, others do not.

Positions for and against ordination of women are alike supported on biblical as well as on theological grounds. St. Paul is widely quoted literally by theologians opposing the ordination of women, especially his references to women being silent in the churches *(I Cor.* 14:34, 35), or being veiled in the assembly *(I Cor.* 11:2-16), or not being allowed to teach *(I Timothy* 2:12).

The views of many others about St. Paul's total teachings and those of Jesus are interpreted thus in the World Council report referred to above:

"Many point out that in spite of the customs of the time, St. Paul's statement in *Galatians* 3:28, that 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus' is most daring and revolutionary, and that this represents more truly the spirit of St. Paul.

"This revolutionary and new insight of St. Paul, to many theologians, seems to be much more in harmony with Jesus' attitude towards women in the Gospels, for he did not set down any precise rules similar to those of St. Paul. Instead, he talked with the Samaritan woman at the well *(John* 4), with Mary Magdalene and others. . . .

"The Bible is full of [accounts of] Jesus' continuous association with women, in the home of Martha and Mary, in speaking with them, in teaching them. Women were apparently in the Upper Room, at the foot of the cross, the first at the tomb, the bearers to others of the news of his resurrection, present when he broke bread with them and present at Pentecost. It is true that he did not choose any women as apostles; nor (it has been pointed out) did he choose any Gentiles, a fact which has certainly been ignored by all the churches. One might close by asking: 'Does he mean these facts to be binding upon the church even now?' "

If the United Church of Christ were called upon to support its position concerning the ordination of women, its argument would probably, in part, be much like that of the statement of the Presbyterian Church in the U. S. A., which in 1956 declared: "The Bible does not prescribe a permanent and specific social structure for the church or society; it is proper to speak of equality of status for men and women both in terms of their creation and redemption; and there is no theological ground for denying ordination to women simply because they are women." T.C.B.

*The announcement by Senator John F. Kennedy, a talented and handsome young man with an engaging smile, that he will be a candidate for President is responsible for the question raised on these pages. In answer, the author states that he knows no valid reason why a Protestant should not vote for a Roman Catholic candidate, provided he is the more able man.*

# Ought a Protestant Vote for a Roman

ALTHOUGH this question is intensely charged with emotion, it will yield to temperate analysis. And it should be analyzed, not only for the very practical reason that one day soon we may have to decide whether or not to vote for a Roman Catholic, but also because the suspicions that lie at the root of our hesitation are symptomatic of certain weaknesses in the prevailing Protestant view of church-state relations. These weaknesses should be faced. Why, then, should a Protestant hesitate to vote for a Roman Catholic?

### Supreme Authority

The case against doing so is sometimes based upon the claim that a Roman Catholic President would be obligated to permit a "foreign power," namely the Pontiff of the Roman Catholic Church, to have some measure of control over the political affairs of the people of the United States. Let us examine this claim and assess its cogency.

First, we need to state more precisely what the claim means. It is taken by some to mean that if candidate X, who is Roman Catholic, is elected to the Presidency, then X is required by virtue of being a Roman Catholic to allow the Roman Pontiff, or his representative, to exercise direct determination of the decisions that X makes as chief executive of the United States. This implies that Catholicism teaches that the supreme spiritual authority is also a temporal authority and possesses a right to control the decisions that civil rulers make as civil rulers.

It is quite clear that Roman Catholic political theory makes no such claim. In fact, it moves in the opposite direction, distinguishing between the temporal and spiritual realms and reserving to each its sphere of responsibility. The role of the church, of course, is to regulate matters that bear on the eternal destiny of the soul. "The duty of the civil legislator," on the other hand, "is mainly to keep the community in obedience by the adoption of a common discipline, and by the precepts of human law to require men to cooperate in working for the common good."[1] Church and state have different functions and different goals, and neither can rightfully do the work of the other. Therefore, it is incorrect to regard the Catholicism of candidate X as an entering wedge for the political aspirations of the Roman hierarchy.

Of course, theory and practice do not always match. There are inevitably men who are ignorant or deliberately heedless of the religion they profess. Collusion between church and state can occur; government can fall victim to ecclesiastical manipulation. But surely this is not a serious reason against voting for a Catholic in twentieth-century America. It is difficult to believe that informed Americans can really think that the election of a Roman Catholic will give over the reins of executive power to Vatican control. I conclude, therefore, that this objection to a Catholic candidate is unfounded, a result either of ignorance or of deliberate intent to arouse base dispositions.

Perhaps, however, the critic is thinking not of direct control of the politician and his office but of influence on the political processes. Understood in this sense, the objection means that because X is a Roman Catholic the political processes over which X presides will be more susceptible to Roman Catholic influence than they otherwise would be.

### Profound Uneasiness

Notorious cases readily come to mind. In traditionally Catholic countries such as Spain there are prohibitions against Protestants. In some heavily Roman Catholic municipalities in this country there is censorship of certain movies and books. In heavily Catholic Massachusetts and Connecticut there are laws against the dissemination of birth control information and equipment.

Although something can be said in defense of such conditions, the Protestant does not think that they can be ultimately justified and he regards them with resentment and profound uneasiness. Even allowing for the little-known fact that the laws in New England against birth control were not enacted by Roman Catholic legislatures, and that most responsible Catholic officials consider the laws unwise and would prefer to see them removed, it is still the case that the laws are retained, contrary to the wishes of a sizable segment of the

# Catholic for President of the U. S.?

HOWARD R. BURKLE

citizenry, because Roman Catholic forces support them. As a Roman Catholic political scientist recently explained to me, the laws against birth control have come to be a barometer of power. The birth control issue is the battlefield on which the previously socially underprivileged Catholics prove their newly acquired dominance. As my informant explained, the attitude of the Roman Catholic can be put in these terms: "They put the laws on the books, now let's see them get them off."

### Social Impacts

As Kenneth Underwood demonstrates in his study of the Margaret Sanger incident in Holyoke, Mass., it is a fact that Roman Catholic leadership is organized and trained to apply pressure in the form of economic boycott and the like to prevent community practices that it considers immoral or contradictory to true religion.[2] Prof. Underwood gives a detailed picture of the comparative social impacts of Protestantism and Catholicism. The weaknesses of the Protestant position are disturbingly evident because the strain imposed by the unaccustomed minority status brings them vividly in view. It is these very weaknesses—doctrinal vagueness in the laity, preoccupation with secular happiness and success, indifference to the implications of faith for society and so on—that seem to me to underlie the Protestant distress over the prospect of a Roman Catholic President.

Evidence is unmistakable that Catholics can and do effectively shape the culture to meet their convictions. It should be conceded at once then that the election of a Roman Catholic President carries with it the possibility of increased political pressure and perhaps even a greater degree of successful agitation on behalf of Catholic interests.

In assessing this situation it should be remembered, however, that Roman Catholics are not alone in their desire to influence political decisions. Quakers, who abhor coercion and prefer individual rather than organized action, still find it necessary, as do the other major Protestant bodies, to maintain a lobby in Washington. On all sides Protestants are hard at work trying to influence laws, policies and decisions.

I wonder whether we are aware of the degree to which we succeed and what effect this has on the non-Protestant population. In North Carolina and many other parts of the country the public schools have daily Bible lessons, prayers of an unmistakably Southern Baptist or Methodist flavor, and seasonal religious celebrations of such a nature that the Catholic, Jewish and unaffiliated minorities are bound to feel like aliens.

The explanation, of course, is that the population of North Carolina is so overwhelmingly Protestant (Southern Baptist and Methodist mainly) that the school boards, teachers and pupils unconsciously fall into a Protestant bias. This is natural and not necessarily vicious. Will Herberg reports that the same phenomenon with a Jewish bias is to be seen in certain New York City schools where the population is predominantly Jewish.[3] Prof. Herberg argues that this is a plausible way of arranging things so as to keep some vital religiosity in the public-school life. This may be true, but even so the fact should be acknowledged and openly assessed. It is inescapable that the dominant religious group—not merely Roman Catholic—will be most likely to impress its religious convictions upon all phases of community life.

### Sensitive Spot

Before the Protestant protests against Roman Catholic attempts to influence society he should frankly scrutinize his own rather vast accomplishments in this direction. The prohibitions against the sale of alcoholic beverages enacted by some Protestants against the wishes of some citizens, and the laws in some areas against commercial activity on the Sabbath seem quite as objectionable to some observers as Roman Catholic enactments seem to Protestants.

Even so, we have touched the sensitive spot in the Protestant attitude toward a Catholic President. The Protestant instinctively feels that the Catholic is a more skillful politician than he is and that with the election of a Catholic President this superiority would come into full and unhindered operation.

Part of this feeling reflects the current defensiveness of American Protestantism as a social phenomenon. Up to the last fifty years America was in fact a Protestant nation.[4] The wealthiest, most renowned, most influential citizens were mainly Protestant and what religious pluralism there was on this highest social level was largely inter-Protestant. Now, however, Jews and Catholics have established themselves in the upper ranks of society and religious pluralism

---

Dr. Burkle is dean of the chapel and associate professor of religion at Grinnell College, Grinnell, Iowa. Grinnell is a member of the CC College Council. Photo by Wide World, New York.

[1]Leo XIII, "Libertas Praestantissimum" (encyclical letter) in *The Church Speaks to the Modern World: The Social Teachings of Leo XIII*, p. 63.

[2]Kenneth Underwood, *Protestant and Catholic.*

[3]Prof. Herberg made this point in an address before the Fellows and Faculty of the Lilly Foundation Seminar on Christianity and Politics.

[4]*Ibid.*



*Continued on next page* ▶

has become an interfaith matter. Now America is hardly more Protestant than Roman Catholic or Jewish. *(See* United Church Herald, *September 17, 1959.)* There are three major American faiths, each reciprocally sustaining our democratic way of life. Protestants have not yet adjusted to this new situation. They still regard legitimate Roman Catholic political influence as unseeming encroachment upon an essentially Protestant domain. This is both erroneous and presumptuous.

### First Amendment

In addition, the Protestant attitude manifests a very deep suspicion of the basic Roman Catholic method of relating religion and the state. Although, as indicated earlier, Catholic theologians do distinguish between church and state and explicitly delineate their separate areas of responsibility, they do not really believe in the theory of the separation of church and state that the typical Protestant thinks is provided for by the First Amendment. The Roman Catholic does not accept the doctrine that civil government is free of the moral counsel and judgment administered by the Roman Church, nor that other religions have equal rights.

As Pope Leo XIII put it—the claim that church and state need to be separated is an "absurd" and "fatal theory."[5] Since the state is charged with "providing means . . . whereby the community may be enabled to live properly, that is to say, according to the laws of God," it follows that the state must submit to being governed by the commands of God. Thus, spiritual and temporal authority should be on the closest terms. The state must be morally obedient to the church. As Leo XIII put it elsewhere: "The church most earnestly desires that the Christian teaching should penetrate every rank of society in reality and in practice."[6]

The Roman Catholic Church sees it as its duty to infuse its beliefs and values into the civil order so that society will be animated with the Christian spirit and directed toward Christian goals. "In faith and in the teaching of morality," Leo continued, "God himself made the church a partaker of his divine authority, and through his heavenly gift she cannot be deceived."[7]

This belief that the Roman Catholic leadership works under a divine imperative and that in questions of faith and morals it is divinely preserved from deception provides a viable foundation for secure, decisive and powerful social activity. It is this determination to infuse Roman Catholic values into society by influencing key political decisions and the general social conscience that particularly bothers the Protestant. This is not necessarily because he disagrees with these values theologically. He may agree with the Catholic that "the eternal law of God is the sole standard and rule of human liberty" and that the civil order should be attentive to the instructions of the church (understood in a Protestant sense) so that "the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law."[8] But when the Protestant hears this from Roman Catholic sources, he grows pale or purple, according to his temperament.

This suggests that what ultimately lies at the heart of the Protestant's powerful objection to the Catholic's attempt to shape the cultural ethos is that the Roman Catholic promises to do it more skillfully. The Protestant recognizes in the Roman Catholic the threat to accomplish what the Protestant thinks he should be doing but is not.

### Recurring Doubts

As shown by a recent sociological study of the activities of religious groups in urban slum renewal,[9] Protestants are seriously deficient in the skill and special kind of moral fortitude required for successful political operation in the urban milieu. They excel in the planning and promotional phases but falter in the intermediate steps by which ideas are transformed into social reality. If the current furor over the possibility of a Roman Catholic President does no more, it could at least make us Protestants self-critical enough to recognize such debilities.

The Protestant senses another danger in the prospect of a Roman Catholic President: a threat to his own survival. He shares Wilbur G. Katz's sentiment that however much the Protestant may wish to drop his suspicions about Roman Catholic threats to religious liberty, when an "anxious Protestant turns to official pronouncements . . . his doubts recur."[10] Official pronouncements make it perfectly clear that under ideal conditions the church would prohibit the state from treating "various religions alike" and bestowing "upon them promiscuously equal rights and privileges." The church would require the state to support that "religion which alone is true."[11] Naturally the Protestant is reluctant to elect someone who is obligated by his religion to utilize the state to achieve such ends.

### Religious Pluralism

This is what Protestants say they feel and undoubtedly do feel. But are they justified in this? The same Pope who declared that it is "not lawful for the state to hold in equal favor different kinds of religions" also stated that the Roman Catholic Church "in the extraordinary conditions of these times . . . usually acquiesces in certain modern liberties . . . because she judges it expedient to permit them."[12] Protestants usually give this statement a cynical construction to mean that the Roman Catholic tolerates other religions only because it has no other choice, and that it can be expected at the first opportunity to terminate religious freedom. But perhaps it means something else.

Admittedly the Roman Catholic ideal was not attainable in 1888. It is even less attainable now. Perhaps the Catholic is trying to admit this without losing face. Regardless of how pernicious religious pluralism may seem to him in principle, it is a fact and therefore is in some sense in accord with God's will. Therefore, pluralism must be lived with. I am told by a Roman Catholic political scientist-priest that in his opinion developments in the last century show a clear trend toward greater willingness to face the fact that religious pluralism is here to stay for the foreseeable future.

It is said that although expediency is the official explanation for Catholic acceptance of pluralism, there is actually more involved than this. Expediency can be a way of saying that one has faced reality, a reality that includes the will of God as it applies to the current era. A psychologist-priest informed me recently that it appears to him that there

*(Continued on page 34)*

---

[5]Leo XIII, *op. cit.*, p. 69.
[6]*Ibid.*, p. 76.
[7]*Ibid.*, p. 74
[8]*Ibid.*, p. 64.
[9]From an address by Prof. Robert A. Dentler at Grinnell College, January 1959.
[10]Wilber G. Katz, "Religion and Freedom," Fund for the Republic pamphlet.
[11]Leo XIII, *op. cit.*, p. 71.
[12]*Ibid.*, p. 77.

# Tours that lift horizons

STANLEY H. WILKE AND RALPH R. SHRADER

An estimated 800,000 Americans will tour Europe this year! In addition, more than 13,000 will make 'round the world jaunts. The fiftieth state was host to 169,000 guests in 1958 and this year the figure is expected to zoom upward to an unprecedented 200,000 people.

A recent report issued by the Passport Office of the U. S. Department of State reveals additional interesting statistics. Nearly 40 per cent of all passport recipients expect to visit Germany; 38 per cent, France; and 32 per cent, the United Kingdom. During a three-month period, 26,000 persons gave education as their reason for travel and fifteen times that number indicated sightseeing and pleasure as their prime objectives.

*Tours of the South and Southwest provide opportunity to see the church at work.*

Of the estimated one million people going abroad this year, a select number will be members of an organized church study tour.

The United Church of Christ—through its Department of Missionary Education, the Council for Christian Social Action, the American Board of Commissioners for Foreign Missions, the E and R Board of National Missions, the CC Board of Home Missions, E and R Churchmen's Brotherhood, United Student Fellowship and the CC Missions Council—is providing for eleven tours in 1960. These range in price from $129 for the New England tour centered around the 1960-61 home mission study theme "Heritage and Horizons" to a 'Round the World Seminar for $2,900. Starting dates range from April 18 through September 15, making it possible to choose a tour that will fit any summer vacation period.

Friendly visits, seminars, worship services, lectures, reading and sightseeing will be combined to give Congregational Christian and Evangelical and Reformed church members and others an opportunity to become acquainted with fellow Christians at home and abroad. Religious leaders, government officials, college presidents and others will be interviewed. Political problems, social tensions, economic inequalities and religious responsibilities will all be studied. A carefully planned and conducted tour has many advantages over traveling alone or in small groups.

The schedule of tours below includes the name of the correspondent in each case from whom detailed information is available:

**1. April 18-May 7 Southern Tour—Midwest.** Cost: $165-$175 Chicago and return. Correspondent: the Rev. James E. Waery, 19 S. LaSalle St., Chicago 3, Illinois.

**2. April 25-May 8 Southwest Study Tour.** Cost: $207.50. Correspondent: Dr. Charles F. Parker, Box 904, Prescott, Arizona.

**3. June 16-June 28 National Missions Tour—New England States.** Cost: $129. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

**4. June 22-August 23 World Seminar.** Cost: $2,900. Correspondent: Dr. Ray Gibbons, 289 Park Ave. S., New York 10, N. Y.

**5. June 22-July 7 Hawaiian Seminar.** Cost: $690 San Francisco and return. Correspondent: the Rev. Galen R. Weaver, 287 Park Ave. S., New York 10, N. Y.

**6. July 3-September 1 United Student Fellowship European Seminar.** Cost: $1,070. Correspondent: the Rev. Hartland H. Helmich, 1720 Chouteau Ave., St. Louis 3, Mo.

**7. July 15-August 9 Central and South America.** Cost: $695. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

**8. July 25-September 5 West African Tour.** Cost: $1,800. Correspondent: Dr. Olivia Pearl Stokes, 14 Beacon St., Boston 8, Mass.

**9. August 3-August 22 Mexican Seminar.** Cost: $295 Mexico City and return. Correspondent: Dr. Huber F. Klemme, 2969 West 25th St., Cleveland 13, Ohio.

**10. September 15-October 10 Protestant Heritage Tour of Europe.** Cost: $995. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

**11. Near East (tentative).** Cost: not determined. Correspondent: Dr. Margaret R. Blemker, 14 Beacon St., Boston 8, Mass.

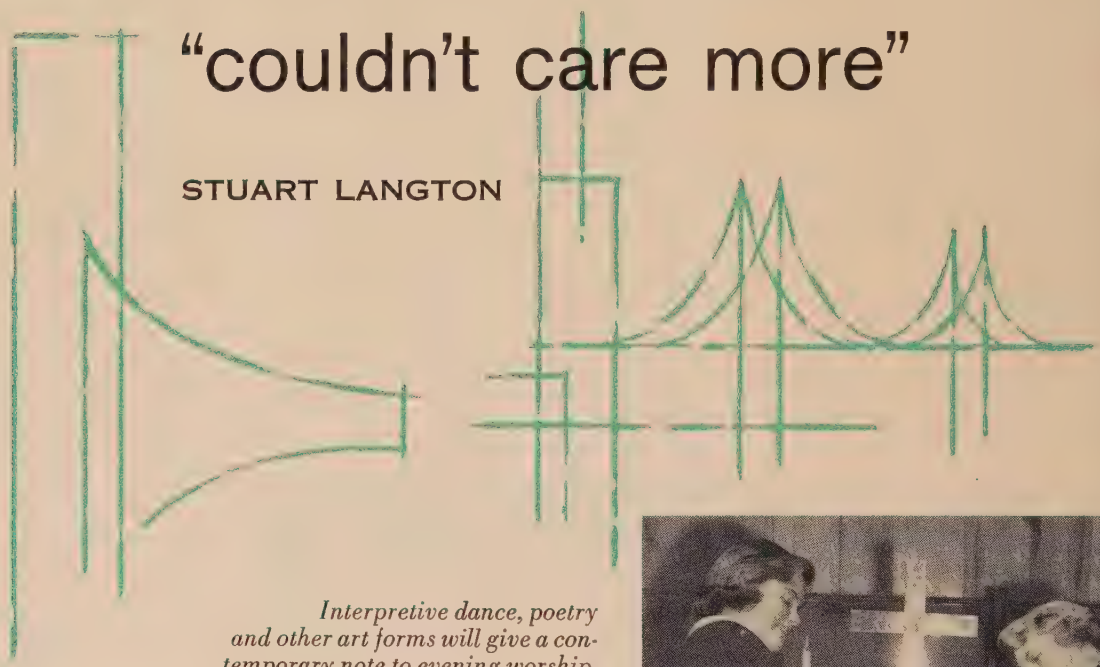
Wherever you decide to go—to awakening India, to West Africa, to South America or to our own Southland—a "tour with a purpose" will do things to you and for you that you will never forget. Write at once to the address above for full information.

---

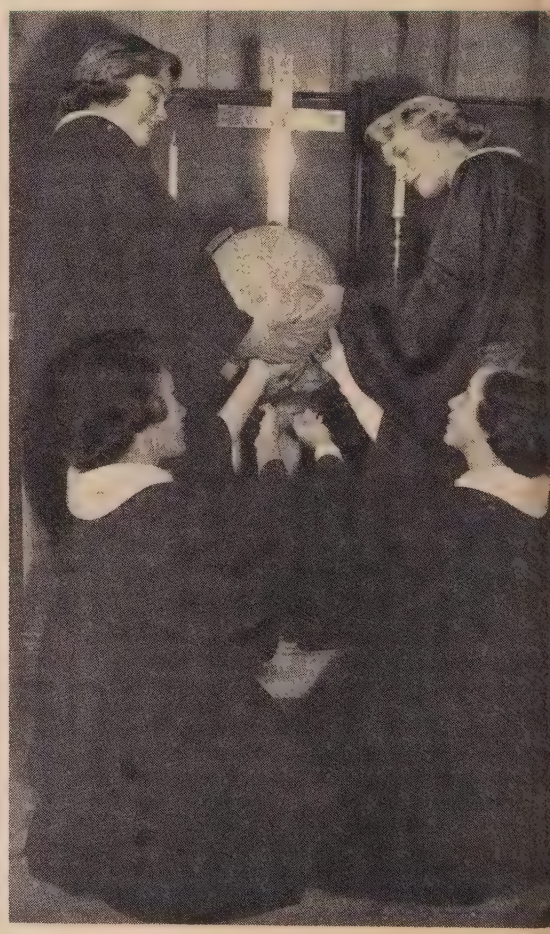
Mr. Wilke is the director of missionary education for the E and R Church. Mr. Shrader is project secretary of the CC Missions Council and chairman of its Committee on Tours. Photo by Fan Photo Service, Washington, Mo.

# Sharon's young people, facing today's world, "couldn't care more"

STUART LANGTON



*Interpretive dance, poetry and other art forms will give a contemporary note to evening worship.*



*Officers of youth groups in the Congregational, Baptist, Episcopal and Unitarian churches plan a banquet for young people of all the churches.*

*Dramatic reading will constitute part of evening worship for the community.*

"You kids are making this a lousy world," charges Doc, an old dentist, in the celebrated Broadway musical "West Side Story." "But that's the way we found it," retort the members of a teen-age gang. This brief dialogue states the all-too-well-known discontent with the world expressed by many young people today. To many this is a "lousy" world.

The discontent of these kids has been described in many ways. "The Shook-Up Generation" speaks of those who rebel violently. "The Beat Generation" distinguishes those who withdraw from the world and seek meaning in a primarily subjective world. And those who approach life with a "couldn't care less" attitude are labeled "The Silent Generation."

Two characteristics shared by these young people are irresponsibility and irresponsiveness. The popular phrase "don't sweat the small stuff" becomes a revealing motto for this generation. To them things must be minimized and everything becomes "small stuff."

But there are also young people who care very much about life. To simply accept the fact that this is a so-called "lousy" world is not enough for them.

### Foremost Question

They live out the realization that meaning is found in response to life. It might very well be that the hope of the world is lodged in the positive response these young people make to the world.

The foremost question that the youth of our churches are asking today is: "How do we as Christians in this nuclear age respond responsibly to the situation in which we find ourselves?" It is this significant question that young people will deal with in thousands of churches throughout the nation during Youth Week 1960—January 31 to February 7.

"Thy kingdom . . . on earth" is the theme of Youth Week. Many dimensions of Christian citizenship are suggested by this theme as young people seek to be responsible enough in their local, national and world communities to make "Thy kingdom . . . on earth" a greater possibility in the hearts of men. This is not a pious platitude. It is a serious challenge to and from a generation that is searching for a meaning and purpose in a confusing world.

Youth Week is a challenging and awakening experience. It is a time when young people gain new insights as to the meaning of churchmanship. It is also a time when adults, who are members of the church, should be reminded of their ministry to youth. Youth Week is much more than a special week in the year when we pay tribute to young people. It is a time when youth and adults grow in the realization that youth have a vital role in and responsibility for the total life and mission of the church.

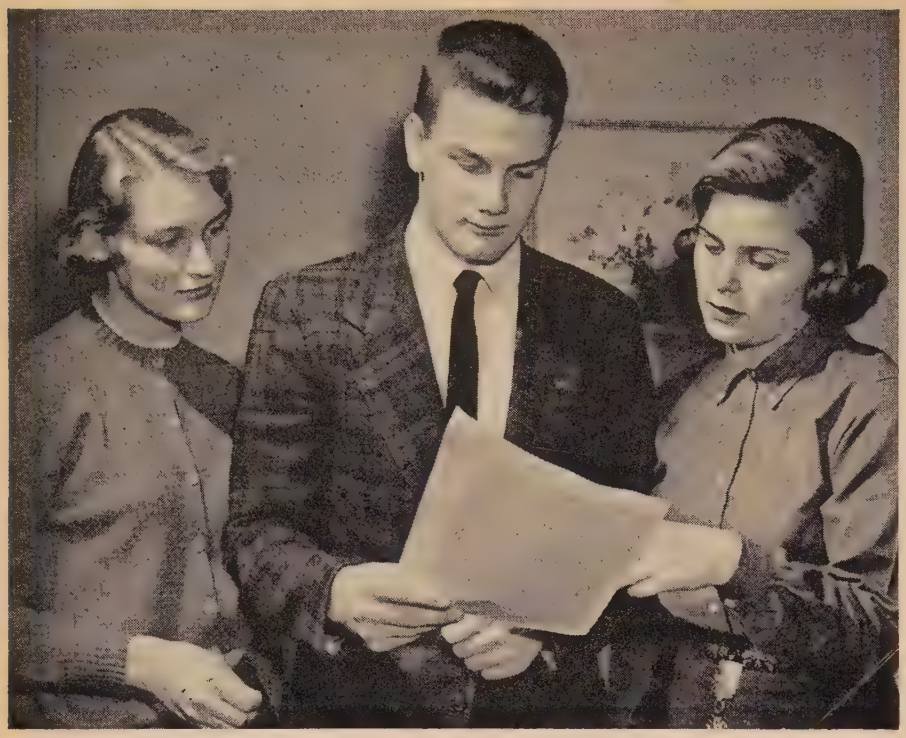
### Morning Worship

The Pilgrim Fellowship of the First Congregational Church in Sharon, Mass., is one of many groups across our country making plans for Youth Week. On Sunday morning, January 31, the young people of the Sharon church will conduct the morning worship service, with three of them sharing the sermon period. On the afternoon of Youth Sunday the members of the Pilgrim Fellowship group will visit shut-ins to conduct

*An officer of the Episcopal Youth Fellowship shares his group's plans for Youth Week with members of the Pilgrim Fellowship at First Congregational Church.*



Continued on next page



*Intensive planning is the key to a successful Youth Week observance, leaders of church youth groups feel, as they clear arrangements to avoid any duplication.*

*To gain more knowledge of community needs and of its youth population, the young people will take a census.*

brief worship services in their homes. On Sunday evening a banquet will be held for the young people of all the churches in the community. This is one of the significant ecumenical Youth Week ventures in Sharon. The banquet program will be geared to the challenge and responsibility of the young person in a rapidly changing world. The proceeds from the banquet will be given to the "World Youth Projects" of the World Council of Churches and the World Council of Christian Education.

During Youth Week the young people will embark on an experiment of community involvement. A community census will be taken to gain a better understanding of what the needs of the community are.

Youth Week will close on Sunday evening, February 7, as the young people present an evening worship service for members of the church and the people of Sharon. Unlike the Sunday morning worship, which will be conducted in the traditional liturgy of the church, the evening service will utilize various creative art forms such as interpretive dance, drama, poetry, classical and folk music.

This is what one group of young people is doing to respond responsibly to the challenge of this world. In contrast to those who "couldn't care less" these young people "couldn't care more" as they share a meaningful challenge with a searching generation!

*Shut-ins will not be forgotten as Sharon youth express their concern for all elements in the community. Brief devotional services will be held in homes.*

---

Mr. Langton, a student at Boston University, is adviser to the Pilgrim Fellowship in Sharon, Mass. Formerly president of the Massachusetts P.F., he is immediate past chairman of the national United Christian Youth Movement. Photos by Boston University Photo Service.

# What Do We Mean By "Revelation"?

ELIZABETH R. ACHTEMEIER

THERE is a statement that is used frequently by church members but has largely lost its meaning for those who use it. It is: "Jesus Christ is the supreme revelation of God." One hears this assertion in all sorts of gatherings—in the women's Bible-study group, in the Youth Fellowship, in the Sunday sermon—and it is usually accepted without question by its hearers. But the truth is that few who hear it actually know what it means because few know what revelation is.

### Confused Conceptions

We have accepted the fact that Christianity is a "revealed religion," but our conceptions of revelation are often confused and obscure. Some would identify revelation with a "spiritual experience," with the emotional thrill that comes to us when the choir sings well on Sunday morning or when God seems near during a retreat in the woods. Others would equate revelation with the words of the Bible or with the formal truths of doctrine, such as Jesus Christ is the Son of God, or God is spirit or love. Some would insist that revelation consists in true ideas about God, and Jesus is believed to have preached the truest ideas, by which fact he is made superior to all other teachers of religion.

In short, many people identify revelation with an inner religious experience or with an idea or doctrine about God. Jesus Christ is then thought to be the supreme revelation because in him or in his church such people find the highest experience and the truest doctrines. All human experience and knowledge are arranged in an ascending scale, with Christian truth and practice inevitably at the top.

It is disconcerting for those who define revelation in such a manner to meet the devout of other religions. A convinced ethical idealist may lead a life of the highest moral standards, and the religious discipline of the devout Muslim would put most Christians to shame. Communist zeal for the Marxist faith is already an embarrassment to some churchgoers, and Buddhism can claim social service work paralleling that of the Christian missionary. As for doctrine, Confucius gave voice to the Golden Rule long before the time of Jesus, and in the Amida sect of Buddhism is found a fully developed belief in justification by faith.

When confronted with such facts, we are immediately put on the defensive, and our minds search hastily for a way to prove that our religion and its founder are nevertheless superior. We ferret out the evils in other religions or point to the good accomplished by Christianity. We skip lightly over the factions and quarrels of the church and ignore all wars, persecutions and murders committed in the name of Christ. Or considering the whole of our history, we become "tolerant" and concede that all religions have some knowledge of God; it is just that Christianity has exclusive claim to the best. Jesus Christ is the supreme revelation, we insist, because in his life and work are manifested the highest conceptions of God.

### God Acts

Such defensiveness is ample evidence of our ignorance of the biblical meaning of revelation. And because we do not know what revelation is, we do not see that which is unique in our faith.

The Judaic-Christian religion differs from all other religions of the world because it takes history seriously. History is neither an unending cyclic round of suffering and evil, which must be escaped, as in the religions of the Far East, nor is it a predetermined course fixed inalterably for each man at his birth, as in the doctrines of Islam. Rather, in the Bible, history has a beginning *(Genesis)* and an end *(Revelation)* and is the creation of God. It is the Lord who sets all life and time in motion, and it is he who will bring them to their conclusion.

But according to the Scriptures, God does not leave man alone to play out his role in time. God does not simply wind up the world and then leave it to run down like a clock, according to fixed natural laws. God enters history. He acts in history. He accomplishes his purpose for man by coming into man's life and working through events and people. Thus the Bible is full of verbs: God comes, God sends, God calls, God judges, God saves. God never just "is" in the Bible. He is always acting and the sphere of his action is history.

### Christian Revelation

Because God enters into man's time and place, he gives himself to be known by man. Through his actions in history, God reveals himself to man. Man knows God on the basis of what God does. It is analogous to the manner in which we know any person. We never know another just as he is. We never comprehend the inner being of a friend or loved one. Rather, we know him by what he does, by how he acts and talks and conducts himself. Through actions, personality is revealed. Through his acts God shows us who he is.

This is the meaning of Christian revelation. Revelation is an act of God in history by which he shows man who he is. It is not the impartation of ideas about God or emotional feelings toward him. It is nothing within man's mind or feeling. It is an action done by God. It is an event brought about by the Lord.

God does not reveal himself in all events. He has chosen a particular time and place in which to make himself known. He has chosen a particular history, which he himself has created. He has chosen to reveal himself in the history recorded in the Bible. Without the Bible, we would learn nothing about God from the history of the Greeks or the Turks or the Germans or even the Americans. Without the biblical history of one despised race, the Jews—and we must remember that Jesus, too, was a Jew—all other history would seem meaningless and without purpose.

But given the Bible, given the history of Israel, all other history can now be understood because through the biblical history God reveals who he is and what he is doing with the world. Once we learn to know who God is through the

---

Dr. Achtemeier is the wife of Prof. Paul J. Achtemeier of the E and R Theological Seminary at Lancaster, Pa.



*Continued on next page* ▸

Bible, we can recognize him outside of the Bible. But until we know him through Israel, we cannot know him in America.

Because the Bible witnesses to God by telling of his actions within the history of Israel, it is made up largely of stories. That is the only way you can describe an act—by telling a story, by relating what has happened. And any attempts to describe God must inevitably return to the story of what he has done. God can be described in abstract terms as "truth," "love," "righteous," "omnipotent." But to know what those words mean we inevitably must describe them in terms of God's acts.

### Actual Story

Someone can tell me that God is merciful and perhaps I understand. But I understand much more when he tells me the legend about God sitting there in the garden of Eden, patiently sewing skins together to clothe his children—Adam and Eve—before he sends them out into the world. And I understand even better when someone tells me the actual story about Jesus' hanging there that afternoon with nails tearing at his hands and crying out: "Father, forgive them, for they know not what they do." The writers of our new Statement of Faith were not wrong when they made it a recital of the acts of God. Our faith rests ultimately on the story of what God has done.

### God's Acts

Because in the Bible God is revealed in his acts, we can understand also what the Scriptures mean by "word." We often speak of the Bible as the word of God and, to be sure, it contains many words spoken by God directly or through angels and prophets to men. But these words are the accompaniments of events. They interpret the events to men, in order that men may understand what God is doing. In this sense, they are part of the event and they can never properly be separated from it.

Revelation is not made up of secular history interpreted from the standpoint of faith. It is made up of God's acts and God's interpretation of those acts. The interpretation is given as an integral part of the event itself. Thus in the New Testament Jesus' teachings cannot be understood apart from his acts, which are at the same time the acts of God. And in the Old Testament one Hebrew word *(dabhar)* means both "word" and "event." The two can never be separated.

When we say, then, that Jesus Christ is the word of God, we mean at the same time that he is the act of God. And when we say he is the supreme revelation of God, we mean he is God's supreme action. In Jesus Christ, God acts fully to show us who he is. He loves completely, he judges completely, he brings all his actions to their climax. All of the promises given to Israel centuries before, all of the struggle with a sinful people, all of the desire to make men his sons, all of the willing to bring in his kingdom are completed and realized through God's act in Jesus Christ.

In Christ, God fulfills his purpose and sums up his work. In Christ, God finally accomplishes that which he started to do when he called Israel out of Egypt. Jesus Christ is the supreme revelation of God because in him God completes all of the acts that he had started before and shows the goal of all of the acts that he will do in the future. In the one event of Jesus Christ, God reveals the meaning and purpose and direction of all other events of history.

### Ivory-tower Theology

In the life of the church such facts cannot be considered merely academic—the products of an ivory-tower theology. For when I read and hear of God's acts as witnessed to in the Bible, they are not only events that happened 2,000 years ago. They are events that are happening now also to me. When God commands Abraham to leave behind all security of family and homeland and to journey to a land whose name he does not even know, that somehow is a call to me to forget suburban security and self-satisfaction for the sake of a higher task.

And when I contemplate that cross on Golgotha, it is not only a happening of the first century but also the assurance that for all my weakness, my anger at my son and my indifference toward my neighbor have not cut me off from the living God this morning. Even while dusting my house I can still repent and pray to him, because he has forgiven me in his act on Calvary. The acts that God did long ago are done for me this day.

Further, if we understand the revelation of God in terms of his actions, faith cannot possibly consist in assent to mere dogma. God cannot be comprehended in terms of truths about him. Neither memorizing the catechism nor moralizing from the pulpit, neither discussions of doctrines nor high liturgical innovations can take the place of the revelation of a God who has entered the swirl and clatter of 2,000 years of history and there made himself known decisively. The church must start with the story of his acts and base all else upon them, or it will desert the Lord who has called it into being.

### Interpreter's Viewpoint

Again, the church must be faithful to the kind of revelation given it. We have long flirted with the idol of nature, and many a supposedly Christian worship service has attempted to find God in the sunset. But the witness of the Bible is that unless God is known first as the Lord of history, he cannot be known as the Lord of creation.

It is no accident that the creation stories in *Genesis* 1-2 were written after the historical events of the exodus and conquest of Canaan, or that the Psalms that praise God as Creator are far outnumbered by those that know him as the Lord of events. Nature, like non-biblical history, can be interpreted in a number of ways, depending upon the viewpoint of the interpreter, unless it is seen in the light of that which has happened in the history of Israel. It can be cruel or beautiful, mathematically precise or unpredictably chaotic, until one knows the God of history who has created it as his tool. Then nature can be a sign, then it can point toward its Maker, but only when one already knows who that Maker is.

### Historical Revelation

Finally, the church must understand that the revelation to it does not impart some supernatural knowledge. We do not know any more about natural or scientific facts because we are Christians. For example, the *Genesis* story of the creation in six days cannot properly be considered revelatory. It represents an inference drawn by its writer from the events that have been wrought by God in history on behalf of Israel. But *Genesis* 1 is not history. It is prehistory just as are all of the first eleven chapters in the *Book of Genesis*. These chapters are projections of historical revelation back upon man's prehistorical beginnings. Insofar as they are commensurate with that historical revelation,

*(Continued on page 34)*

ALFORD CARLETON

# A NEW NAME for an old and illustrious Board

WHAT'S in a name? A good deal if it is 150 years old and as long as "The American Board of Commissioners for Foreign Missions." It is a name rich in history, held in respect the world around and now beginning its sesquicentennial year.

Yet this name is to be changed and the society will move into its fourth half-century under a name better suited to present circumstances both at home and abroad. That name is "The United Church Board for World Ministries."

At Akron, Ohio, the corporate members of the American Board carefully debated the choice of a new name and then voted to take the legal steps leading to changing it. These legal steps will take a year or more, beginning with action by the General Court of the Commonwealth of Massachusetts in which state the charter of the American Board was obtained in 1810.

The obvious reason for the change is the relationship that the board will bear to the United Church of Christ as its instrumentality for mission and service abroad and for emergency relief anywhere. Originally quite independent of any ecclesiastical connection and serving for many decades as the overseas agency of several denominations, the American Board has continued to send abroad competent members of various churches and of diverse nationalities, although it has been intimately linked with the Congregational Christian churches in recent years.

There are other cogent reasons for the change of name. Beloved as the old name of the American Board of Commissioners for Foreign Missions has been, even its best friends have insisted on shortening it by leaving out the reference to "Commissioners" as being meaningless in our time. More important has been the objection to the word "Foreign" as being practically objectionable and theologically obscure. Even the word "Mission" has been taken over by secular agencies to a confusing degree and that objection has been doubled by the presence of the term "American" in the old name.

As a result, long before the enlargement of the name to include the new relationship to the United Church, there were reasons to search for a new name more appropriate to the day in which we live.

Moreover, there is another important way in which the content of the name is being enlarged. This new instrumentality for overseas work will have responsibility for far more extensive work than that borne until now by the American Board. The responsibility of the United Church Board for World Ministries will include not only the present work of the American Board and the extensive and able work of the Board of International Missions of the Evangelical and Reformed Church but also that of the Congregational Christian Service Committee and of the Evangelical and Reformed Commission on World Service. It is this inclusion of both "mission" and "service" programs that explains the choice of the term "ministries."

Behind the change of name and the enlarged responsibilities there lies considerable modification of structure. To preserve the necessary freedom of action in fields of activity that are as distinguishable but yet inseparable as "mission" and "service," the board will have two major divisions—the Division of World Mission and the Division of World Service.

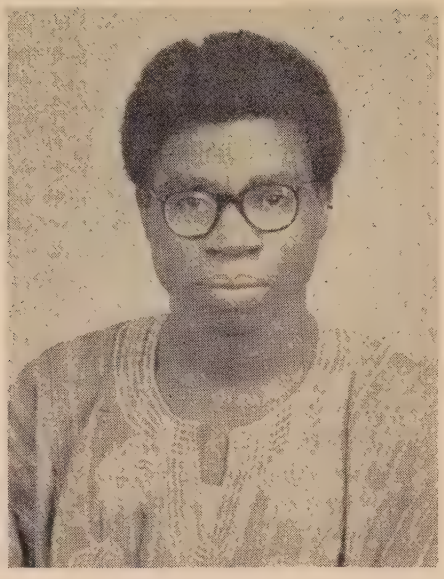
Underlying this organization into two semiautonomous divisions are several impelling ideas. One of these ideas is the inseparability of "missions" and "service." We no longer think of missionary work as purely and simply preaching—indeed, the American Board never conceived of its task in such narrow terms. Missions minister to the whole range of human needs through teaching, preaching, programs of social service and agricultural extension, even through industrial projects that provide livelihood and economic training for underprivileged people. This is essential because simply to announce, "God has shown himself in Jesus Christ to be our loving Father" means nothing if the words are not made substantial by deeds.

It may well be a long time before the initials U.C.B.W.M. come to mean as much to people as the familiar A.B.C.F.M. but the change is of far greater significance than just a matter of church union or of enlarged responsibilities placed upon one board. It symbolizes a look to the future in an age when tensions between nationalism and colonialism, between denominational loyalty and the ecumenical movement, between missions and the mission of the church have rendered obsolete many of the old forms. May the United Church Board for World Ministries move forward with as great courage and faith in the next 150 years as did those daring founders who named it the American Board of Commissioners for Foreign Missions.

---

Dr. Carleton is executive vice president of the American Board of Commissioners for Foreign Missions.

# A young AFRICAN speaks out for freedom



BOLA IGE

NEW events are taking place all over Africa every day. Early last year when the riots in the Belgian Congo occurred and when British Government forces mowed down about fifty Africans "to protect peace" in Nyasaland, it never entered the minds even of the experts in political forecasting to predict that by November the Belgian Government would agree that the Congo could become fully independent (without ties with Belgium if the Congolese so wish) by 1964 at the latest. If developments continue at the present rate in the Congo, independence may well come before 1964.

### Greatest Development

The whole continent of Africa is heaving and stirring and will fight if necessary to be totally free. But perhaps the area of greatest development and activity now is West Africa.

Apparently many people still think of Africa in terms of safaris for lions and leopards in a land inhabited by primitive people living in stone-age style. No sensible African would waste his time trying to refute such propaganda. The events of the last five years ought to have given—and undoubtedly those of the next ten years will give—the lie to those whose conception of Africa and Africans has been molded after some sensational filmstrips shown by missionaries on furlough or Albert Schweitzer's *On the Edge of the Primeval Forest.*

The truth is that there is no significant "edge of the primeval forest" anywhere in Africa today and for every hospital like that of Schweitzer there are scores not too far from Lambaréné where African doctors perform operations on black and white alike and where African nurses tend the sick in well-equipped wards.

All Africa is changing rapidly, but West Africa even more so. Before the end of 1960 all that vast land north of the Belgian Congo and British East Africa will have become free. Today there are ten African nations in the United Nations, next year there will be fourteen, and three of those new nations will be in West Africa—French Togoland, Nigeria and the Cameroons, with a population altogether of about 45 million people. It may well be that many of the autonomous African republics within the French community will follow in the footsteps of the Republic of Guinea. If that happens, we may have sixteen or eighteen African states represented in the United Nations before another eighteen months have passed.

West Africans believe that, for various reasons, they must not be satisfied until all vestiges of colonialism have been wiped away from every inch of Africa. The continued independence of my country, Nigeria, for example, cannot be assured until all of Africa is free.

There is no doubt, therefore, that the nationalist struggle will not end with political independence of one part; every part must be independent. Of course, this includes the uprooting and sweeping away of racism in any place where that ugly monster rears its head. There will be no room for it in free Africa—and things being what they are in South and East Africa, West Africa will be in the vanguard of any move to bring racists to their senses.

This will necessarily complicate matters, because West Africans have already embarked on programs of nation-building—politically, economically and socially. There are still great problems—masses of our people are uneducated, there are many diseases to be fought, ethnic loyalty must give way to national pride and patriotism, we need to give our people a higher standard of living and so on. All these will demand sacrifices and hard work—sometimes forced hard work because we want to leap the years.

### Modern Nigeria

For example, we want a truly modern Nigeria, not a comparatively modern Nigeria. So we must telescope into, say, fifteen years what it took Europe 150 years to do. This may necessitate developing a form of government that, in certain details, may not be what the American people in general can easily understand.

West Africa is large in territory but not so dense in population. Ghana, for example, has only four and one-half million people; Guinea, two and one-half million; Nigeria, with 35 million inhabitants, is the largest country, population-wise, in all Africa.

There is little doubt that economic considerations primarily, but also political exigencies, will force West Africans closer to one another. We have learned the history of the Balkan states well enough not to want that history repeated in our part of the world. There is no

---

Mr. Ige, former general secretary of the Nigerian Student Christian Movement, came to the United States to serve as overseas co-secretary of the eighteenth Ecumenical Student Conference of the National Student Christian Federation held in Athens, Ohio, December 27 to January 2. Photo on page 19 by courtesy of Eastern Publishers Service.

*This is another in the series of articles on the revolutionary changes going on in Africa and on the role of the church among Africans. "Africa" is one of the two mission themes being studied in our churches in 1960.*

denying that our coming together will not be easy. We have language difficulties and strong ethnic differences; we still have to outgrow the results of colonial domination and the resulting colonial mentality. (Politicians are the same all over the world.) But we can count on imperialists and racists within and outside our countries to draw us close together.

### Indigenous Churches

In West Africa the church has not on the whole been much identified with colonialism. The churches in Ghana, for example, especially the Anglican and Presbyterian, were independent, indigenous churches long before the Gold Coast became Ghana. I have always known my Anglican church in Nigeria to be a Nigerian church. There is an Anglican Province of West Africa with its own archbishop; only a small fraction of the hierarchy and clergy of my church in Nigeria is non-Nigerian. And there is little doubt in the minds of most West African Anglicans that the next archbishop will be a West African.

However, there are also some new missionary bodies working there that seem to have more money and zeal than good judgment. Their radio stations "beam Christ to the people"; their magazines seem to forget that there are indigenous Christian churches in Nigeria. We do not deny that our churches have many faults and that they have been disobedient in some ways to the true mission of the church. But these new "nondenominational missions" are creating a new fragmentation and intolerable confusion among our people, who are predominantly Muslim. These "nondenominational missions" have really become denominations of some sort, and even though their brand of Christianity does not seek to be relevant to the total life of the people, they continue to think that they are "taking Christ to [West] Africa."

*The increasing need for civil servants and other specialists is being met in new schools and expanded facilities.*

Africa was carved up by "Christian" imperialist powers in 1884 in Berlin and we shall resist anyone who wants our people's Christian faith carved up among these competing church groups imported mainly from North America. We cannot afford the luxury of denominationalism, which Americans seem to enjoy. There is plenty of room for evangelization among our people but we must demand unity and concerted effort. It should not be surprising therefore if in the next few years you read about West African Christians insisting that some missionaries pack up and go home.

West Africa has for quite some time been predominantly Muslim and, although the rumor is becoming accepted that Muslims are increasing, the truth is that Mohammedanism in West Africa is no longer proselytistic and aggressive. Also there are no more of those external pressures that made people avow themselves to be Christian. There are many who would say they are Muslim; at least it would stop anyone from pestering them with a disunited Christianity, even if they do not pay obeisance to Allah and his prophet. On the other hand, there are too many nominal Christians in the minority Christian fold.

### Middle-Class Institution

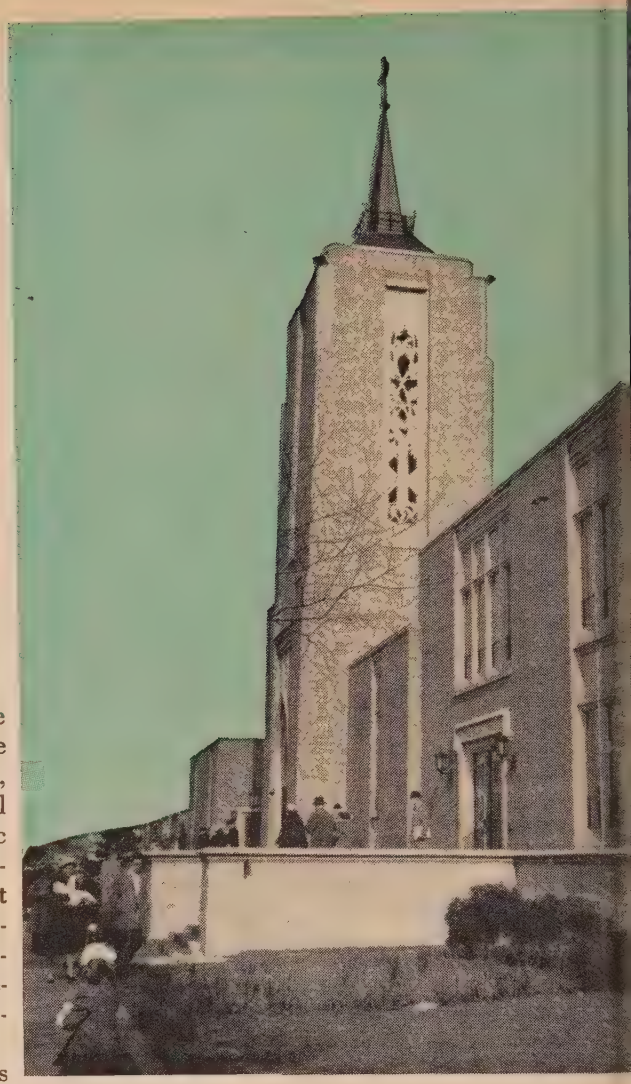
Christianity has become to a large extent an institution for the middle class who today hold political, economic and social power. But this influence will not remain their prerogative for long.

Unless Christians learn from history and disentangle Christianity from the popular idea of scaling the social ladder, our institutions will continue to make it difficult for Christ to be made manifest to masses of the people. God in Christ is surely working out his purpose in West Africa; the harvest is truly plentiful.

The churches and quite a good number of missionaries—even those with the old concept of "mission"—have done much for which West Africans have nothing but the greatest admiration and gratitude. But we cannot rest on the achievements of the past; the issues today call for devoted and humble service.

All Christians in West Africa today ought to be sensitive to and in the thick of the new demands and to recognize that whether working in a church institution or in a government or secular agency we are all missionaries in those places to which it may please God to call us—to people in our own country as well as to people living in other parts of the world.

# They found new strength in union



*Faith United Church of Christ in Chicago has an extensive through-the-week program for all members.*

If "in union there is strength," the truth of this maxim is demonstrated superbly by a United Church of Christ that antedates by ten years the uniting General Synod that brought into being the denomination this journal represents. Faith United Church of Christ in Chicago is a living witness to the fact that on the local level union between the two communions is good.

### Changing City

When in 1946 St. Luke's Evangelical and Reformed Church and Brainerd Community Congregational Church decided to join forces, each congregation brought fifty years of history and a multitude of problems into the union—almost overwhelming problems, as each congregation by itself tried to meet the demands of a rapidly changing, bustling city.

Faith United Church has found union to be a glorious experience. Within a year the two congregations had sold their old properties and begun worshiping together in Fort Dearborn School. Since then they have built and dedicated a new church building (1952) to which they added an educational building and a tower to complete the composite structure in 1957.

As with any such enterprise, there have been problems. But these have been met successfully by the application of two basic principles: a full sharing in discussion of the problems and of possible solutions, usually first in small groups and then by the whole congregation; and the application of a biblical, Christ-centered faith. Skill in the use of the democratic process and a sensitive response to the spirit of Christ—a heritage that they received from both their antecedents—helped the congregation through many a difficulty.

The biblical foundations of the congregation's faith are depicted in a series of stained-glass windows in the nave and chancel, beginning with one panel on the Creation depicting the world with God's hand stretched down toward it. There are windows symbolizing or representing patriarchs and prophets, and one, the captivity theme, showing a harp with broken strings, bespeaking a people with a lost joy.

There are New Testament windows also, including one in which Jesus is shown in a boat with his disciples—all of them rowing. Since the nave of the church is named for a boat, this window dramatizes the congregation's conception of its role.

The climax is in the "fulfillment" window in which there are two trumpeting angels who, as the pamphlet describing the window says, signify: "1. That the church must proclaim the judgment of God; 2. That there is rejoicing in heaven with each soul that is saved."

Union first began to appear desirable when both former congregations undertook relocation projects and bought land in the same neighborhood. Neither group was markedly stronger than the other and it soon became evident to both that they were in fact competing.

### Complete Unity

Talk of union between their respective denominations, which was being heard more and more, inspired members of the two congregations to discuss the possibilities of cooperation rather than competition in the new community. In these discussions, complete unity rather than arm's-length cooperation was soon discovered as the more desirable solution and on May 2, 1946 a merger agreement was signed.

Since then the membership has grown

Photos by courtesy of the author.

to over 1,000, and the staff has been increased from one interim minister to include: two pastors—the Rev. Royald V. Caldwell and the Rev. Paul E. Stiffler—a minister of music, a secretary, a financial secretary, bookkeeper, caretaker, organist and secretarial help.

The congregation's building projects have required an investment of over $600,000, of which all but $69,000 has been paid. In the meantime, a second parsonage has been purchased and all indebtedness should be paid by the end of 1961—two years ahead of schedule.

### Wider Influence

In addition, the annual budget has more than quadrupled and includes full support of both CC and E and R causes. Dr. and Mrs. Richard C. Braun, now serving as medical missionaries in Ghana, West Africa, were commissioned there on September 9, 1956, and the church hopes to give them complete support by 1961.

The vivid life of this united congregation has been felt in wider circles, as well. For example, one member, Mrs. Robert W. Reneker, has served as president of the Women's Fellowship of the Congregational Christian Conference of Illinois and is now recording secretary of the National Women's Fellowship (CC). She and Thomas K. Gifford, a prominent Chicago trial lawyer, serve on the Conference Board of Trustees. Mr. Gifford is the immediate past moderator of the Congregational Christian Association of Chicago.

The immediate past president of the CC Women's Fellowship of the Chicago area is Mrs. Joseph Woodruff, another member. Mrs. William Michalski is the Chicago area president of the E and R Women's Guild and Mrs. Ruth Anderson is its treasurer. Other members include William Braker, treasurer of the Evangelical Hospital Board of Directors; Dr. Ned U. Hohman, Mrs. Arthur Trnka and Joseph Woodruff, who have served or are serving on the board of the Kenwood-Ellis Community Center. Mr. Caldwell is a member of the board of directors of the Church Federation of Greater Chicago.

One of the latest organizations to be added to those that Faith United Church sponsors—and one often studied as a model—is the "Retirees" program for men in retirement. This group serves the church in several ways each week, often offering help at a nearby hospital and generally making life more meaningful for its members.

The buildings have been constructed to meet the church's seven-days-a-week program for all age groups, especially for children and young people. There are few hours of the day or evening when they are not in use. The program includes a wide variety of activities, all having a "practical objective—to help all participants to become committed Christians."

Two "sons" of this church are clergymen in the E and R Church: John E. Trnka, assistant pastor of Hope Church in St. Louis, and Herbert J. Armstrong, pastor of St. Mark's Church in Wheeling, Ill. Clyde E. Lange is a senior at Eden Theological Seminary; Fred Largen is a junior at Lancaster Seminary.

Activities are also consciously and directly related to providing a ministry to people outside the congregation and to undergirding the missionary and stewardship programs of the world-wide church.

Commitment implies belief—warmly held. Problems of belief that arose in the process of merger were handled as were all the others through free discussion. The liberal use of many forms of affirmation of faith has been found helpful. For those who wish to become members of the church, the essentials of the faith have been distilled into four questions, to which applicants for membership are asked to give affirmative answers: "Do you believe in Jesus Christ as your Lord and Savior? Do you reaffirm your baptismal vows? Do you believe in the New Testament as containing the will of God? Will you support the church by your prayers, presence, gifts and services?"

### Right Spirit

Mr. Caldwell reports that no one seeking membership in the church has ever hesitated because he would be required to answer "Yes" to each question.

Faith United Church maintains regular ties with both the Illinois Conference of Congregational Christian churches and with the North Illinois Synod of the Evangelical and Reformed Church. Its ministers hold ministerial standing in both communions.

"The great practical experience coming to us at Faith is that people who hold the objectives of Christ and his applied message can and should unite," writes the pastor. "Faith Church has found that, with the right spirit of motivation, good things have happened to us." E. F. A.

*Passages from the Old Testament take on new meaning for church-school students as they outline the geography of ancient Israel on a map drawn on the blackboard.*

# What's Happened t

ANNUAL Meeting Tuesday night at seven. Everyone invited. Program of entertainment during dinner. Business kept to a minimum. No long reports. Come to express your opinion. Come to vote. We promise to adjourn by ten."

January is the month of annual meetings and this announcement has a familiar ring. It calls to mind ministers frantically preparing and collecting reports, trustees wondering if they will have a quorum, officers beating the bushes to get members out and the faithful gritting their teeth for another round.

When a friend whispers: "It's rigged —the important decisions are made before we get there," we have the uneasy feeling that he is right. Worse still, we sense that with all the well-oiled machinery of the meeting the people of God will have failed again to confront in a forthright way their primary task. Let's face it. The church meeting has experienced decay. In its authentic form it has almost disappeared.

### Corporate Life

The church meeting is in essence the orderly, regular and deliberate way in which the Covenant Community seeks to determine the mind of Christ in relation to its own corporate life and the crises of society. It rests on the assumption that the church has a corporate life and will that are more than the life and will of its individual members, that it has a mission in the world that is identified with the redemptive mission of Christ and that its primary function as a corporate body is to carry out that mission in relevant and effective ways.

It rests also on the belief in the priesthood of all believers. This doctrine does not mean that the disciple is free to live in isolation from the corporate body, content to minister to his own needs. It means rather that every member has a responsibility for every other member. To be in Christ does not mean self-ministry but mutual ministry. There can be no onlookers, no sidewalk superintendents. All are in the act. All are responsible partners in the primary redemptive and reconciling task. Every member is priest, witness, missionary and evangelist.

The church meeting is the link by which worship and the common life are joined. We once passed a church that was undergoing major repairs. The front steps had been removed. The connection between the sanctuary and the street was broken. Here was a symbol of what often occurs—a break of continuity between corporate worship and corporate responsibility, between common prayer and common life. After the benediction we go our separate ways. As individuals we may try valiantly to relate the Sunday news to the Monday routine. But when does the church as church gather to order its life and plan its strategy in relation to its essential purpose and mission?

We have often wished that at the close of worship we could reassemble to ask simply: "What are we going to do about it? What does God ask of his people in this community at this hour? Are we saying anything relevant to those outside the church? Are our young people growing into mature discipleship? Are we taking any courageous stand on the perplexing social problems confronting our age?" Daniel Jenkins, distinguished theologian and writer, says that a church may have "the most impeccable preaching and sacramental administration" but that if it "lacks organs of expression of its common life which strive to be responsible to Christ" it may be only a façade.[1]

The place of the church meeting in the Independent or Congregational tradition is widely known, but most Protestants will find in their heritage something that corresponds to it. The Methodist class meeting served this purpose and was sometimes known as "the congregational meeting." The old prayer meetings at their best fulfilled this function. More recently a lively interest has developed in unexpected quarters. The Roman Catholic Church in some areas has shown a concern for the integration of its people into the life and work of the church. The Anglican Church has been quite explicit. An official report on evangelism in England referred to "the missing half of church life today."

"Where," it asked, "can the church be met and known, otherwise than when it is sitting in its pews?" It went on to explain that "in some parishes the experiment is being tried of a church meeting where members of the Sunday congregation are invited to meet each other and discover their corporate responsibility."[2] Ernest Southcott, an Anglican, has stated the need plainly. "The aim of the worshiping community," he says, "to become a working and witnessing community remains remote unless the church meets to deliberate together, to live its life out together as a family . . ."[3]

The announcement with which we began suggests what the church meeting is not. Can we say more specifically what it is?

First, it is a thing to be taken seriously, for it is vital to the life of free churches. The announcement is apologetic. That is sure defeat. A good bit is at stake in this participation of the *laos* or the whole people of God. This is not "mere business." It is God's business. In our mass culture multitudes have their antennas out to detect what others think. Sociologically they are "other-directed." We need a new breed. They will have antennas out, too, but to detect the mind and will of God. They are "other-directed" in the Christian sense.

Second, the church meeting takes place regularly and frequently. In spite of what is common practice in most of our churches, an annual meeting is not enough. Nor is it sufficient merely to call a meeting occasionally to meet specific needs or crises such as the transfer of property, the call of a minister or the approval of the budget. If the church takes seriously the Lordship of Christ over all of life, then the range of its concerns is vast. It cannot discharge its responsibilities unless it meets often. This need not mean weekly but it should not be less than a monthly meeting.

Third, the church meeting occurs in the context of worship. The word and the sacraments are the two foci through which the redemptive drama is communicated and re-enacted. The goal is at-one-ment in which the worshiper is united with God and his fellow men. Even when Communion is not served, the worship should be built around that central drama. It is in this mood and setting that the church meeting takes place. "It is fitting," says Jenkins, "that after the feast we retire together to discuss the family business in the spirit

# he Church Meeting?

S. MACON COWLES JR.

of the feast."[4] The meeting becomes an extension of the Communion. It is "the missing half." The people of the New Covenant seek to incarnate that new relationship in the conduct of their communal life and in their encounter with society.

This need for relatedness to worship raises practical problems. Does it mean that such meetings can only be held on Sunday after the morning worship? But many churches now have two services on Sunday morning. Also many of us have found the hour after worship unsatisfactory for serious business. Mothers are uneasy about the children who are being held in the church school. All are restless and hungry. One solution is to break bread together in a common meal after worship. The meeting can follow and a separate program be provided for the children. Another way is to have a mid-week supper followed by worship and the meeting. In this case twenty or thirty minutes should be allowed for worship. In addition to a hymn and prayer it should include the reading of a passage of Scripture with interpretation. Much care needs to go into preparations for this service.

Fourth, the church meeting must be distinguished from a secular democratic meeting. The latter is a forum in which every man is encouraged to sound off with his private opinions. When the taxpayers in a local school district assemble to discuss a proposed building program, every person with a pet peeve must be heard along with the constructive community statesmen. At last, a vote is taken and the majority wins. The purpose of the church meeting is quite different. It is not to hear opinions, nor is the objective a democratic compromise or a majority vote. In some meetings a vote is not taken. The purpose is to discern the mind of Christ in the great issues confronting the church in parish, community and world.

"Are there meetings like this today?" someone asks. They are rare at least. Why? Why are there not more? One obvious answer is that the church meeting is counter to the whole drag of our culture. Mass man prefers anonymity. It is easier to avoid the pain of responsibility, decision and involvement. "Let the officers run the church. Let the minister be the evangelist." Moreover, the single annual meeting is a pattern accepted by a host of organizations and institutions today. Though many corporations are trying to secure larger participation by stockholders, it is still only a small fraction of the people who attend. The church is influenced by the ways of the culture in which it is set.

An answer given by ministers is that our churches are too big. The assumption is that when a local church grows beyond a certain point, authentic church meetings become impractical or impossible. But the statistics show that seven-eighths of our churches have less than five hundred members. Here are plenty of medium and small churches to experiment with church meetings.

The size of our churches is still a problem, though. Three-fifths of our members are in the one-eighth of our churches with a membership of more than five hundred. While five hundred is an arbitrary figure and while larger churches often do a fine job of integrating their members into the life of the parish, the problem rises as the numbers increase above that figure. We have the unhappy habit of judging a minister's success in terms of the number of members in his parish. The irony of it is that the very mark of apparent success carries with it the seeds of a deeper failure. Devout parishioners will confess that they lost contact with their minister when the church reached a certain size. And many a "successful" minister will tell you in the quiet of his study that he felt something precious slipping away at a particular point in his church's growth. He lost his intimate relationship to the people and had to concern himself chiefly with crises. It is at about the same point that the people began to lose their sense of corporate responsibility. This suggests why some of our most conscientious pastors throw up their hands at the thought of a church meeting. "It's too much! We've grown too big!" There is both irony and pathos in that admission.

The size of our congregations does not give sufficient explanation though for the decline of the church meeting. There is a deeper reason. The church meeting assumes a people who have discovered their identity. It assumes a people who know what it means to be a covenant community, to be called out of the world for a unique mission. It assumes a people who know what the New Society is in all its radical New Testament meaning. It assumes a people disciplined in hearing the Word, a people obedient to the Word.

### Exciting Discoveries

So we wring our hands and say: "You're not describing the church as I know it on Main Street." Is that all we can do? No, there is more. Interestingly enough the best hope for our big meetings, our church meetings, may come from a multitude of small meetings. Where we are willing to take the time in twos and threes to study the Bible, to ask again the simple questions, "Who am I?" and "Why am I here?" and to let the Bible speak to us, exciting discoveries are being made.

We are finding words like these: "For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth." And we are reading this: "But you are a chosen race, a royal priesthood, a holy nation, God's own people. . . ." When we have gone out from small groups excited and renewed, our larger groups in the church have suddenly taken on meaning and urgency. Worship is transformed. The church meeting becomes a necessity as an instrument of corporate responsibility.

Have we spoken here of something distant and unfamiliar? Perhaps so. For in the United Church of Christ we come from different traditions. Few of us on either side of the union have had much experience with the church meeting in recent years. Where together we will be experimenting in new ways and new forms we have opportunities for creativity and advance. As these two streams of Protestantism merge we need not be bound by old rigidities. May God lead us by his Spirit into ever new ways of witnessing to his mission and purpose.

---

Dr. Cowles is program secretary for promotion of the CC Missions Council.

[1]Daniel Jenkins, *Congregationalism: A Restatement*, p. 90.

[2]*Towards the Conversion of England*, Report of the Archbishop's Commission on Evangelism, 1945.

[3]Ernest Southcott, *The Parish Comes Alive*, p. 32.

[4]Daniel Jenkins, *The Church Meeting and Democracy*, p. 24.

# *Can anything good be said fo*

ALBERT C. RONANDER

In their evaluation of contemporary church music, scholars and music critics, as well as people generally, have been almost universally critical. Paul Henry Lang has said, for instance, that "most of the output of the last three or four generations is watery, inept, saccharine and devoid of artistic integrity . . . [that church music is characterized by] cheap, tinsel-studded harmonies and melodies."[1]

### Musical Mediocrity

Archibald T. Davison declared that "we face the phenomenon of a church music that is utterly static. . . . Our churches are literally asylums for the harboring of the great army of the apostles of musical mediocrity. . . . The present state of church music is one to call forth neither pride nor optimism."[2] Percy A. Scholes, after considering some of the recent works of contemporary composers, urged organists to confine their efforts to the classic tunes of earlier ages.[3]

Such unanimity on the part of these and other distinguished critics might prompt one to conclude that the modern period is without artistic or creative significance so far as religious music is concerned.

If it be granted that large numbers of people in the churches tend to favor what is trite and sentimental, that much of what passes for church music is mediocre and trivial, still, the harsh judgment of the critics and of many lay people as well on all modern religious music seems as unjustified as it is extreme.

That a substantial amount of religious music is being written today, only the uninformed would deny. That much of this is less than inspiring, most discerning listeners would quickly agree. But that religious music of an undeniably high order is being composed and heard in our time appears to this observer to be so self-evident as hardly to require demonstrable elaboration.

Church music may for liturgical purposes be considered under two major headings: congregational song and choral-instrumental music. The first refers primarily, though not exclusively, to the hymns sung by the people in worship (congregational chants and responses would also belong here). It is the province of the laity, by means of which the congregation is enabled to participate musically and actively in the liturgy of the church.

The second has largely to do with the choir and organist, whereby trained singers and musicians lend their support in corporate prayer and praise. Although somewhat misleading, it may not be altogether inexact to designate one as an act of worship and the other as an aid in worship. Hymns are inherently expressions of praise or affirmations of faith that the people offer to God themselves; anthems and choral selections, together with organ accompaniment and interludes, are essentially means whereby worship is provided with an appropriate and reverent setting. Whether this distinction is valid or not, it is unquestionably true that the music appropriate to each is distinctive and different.

### Concert Music

Before considering these further, it should of course be recognized that there is a third category: what might be called for want of a better term religious concert music. This is a type of music—designated as sacred because of its association usually with a biblical text, story or theme—that is too long, difficult or elaborate for performance in a regular service of worship, although a church setting is not only appropriate but in most instances highly preferable and desirable. The masses and oratorios of Bach, Handel, Haydn and Mozart are prime examples from an earlier period.

During this century, a number of such works have been written, albeit not as elaborate, in a decidedly modern idiom, making extensive use of the dissonances, tonalities and free rhythms of contemporary music. Among such the following could be mentioned as somewhat typical, even though they range over a wide spectrum of differing musical styles, which at the same time testifies to the creative vitality of much contemporary religious music: Arthur Honegger's "Le Roi David," Sir William Walton's "Belshazzar's Feast," Igor Stravinsky's "Symphony of Psalms" and "Lamentations of the Prophet Jeremiah," Ralph Vaughan Williams' "Song of Thanksgiving" and "Mass in G," Randall Thompson's "Peaceable Kingdom," Lou Harrison's "Mass for Mixed Chorus," Benjamin Britten's "Te Deum," "Ceremony of Carols" and "Canticle II, Abraham and Isaac," Gian-Carlo Menotti's "Amahl and the Night Visitors," Wilhelm Killmayer's "Missa Brevis."

### Appreciative Listeners

The excellent recordings of some of these and their use in church and concert performances are bringing them increasingly to the attention of larger numbers of critical and appreciative listeners. These remain however outside the realm of strictly liturgical music intended for corporate worship.

Of the two major types of church music—hymnody and choral-instrumental music—the former undoubtedly holds a more universal and primal place. Worship without the rich accompaniment of organ and choir can be threadbare and thin; but worship that reduces the congregation of believers to passive listeners is theatrical and sterile.

Hymnody has probably always exhibited both the best and the worst in church music. The choral tunes of Luther's day are certainly to be regarded as among the choicest treasures of the church's heritage of music and song, inspiring the creative powers of Bach and Beethoven, Mendelssohn and Brahms in some of their greatest endeavors. Much that was written during the period of the revivals in the last century is of quite a different quality, being characterized frequently by routine melodies, stereotyped harmonies,

---

This is the second in a series of articles on church music and hymnody.

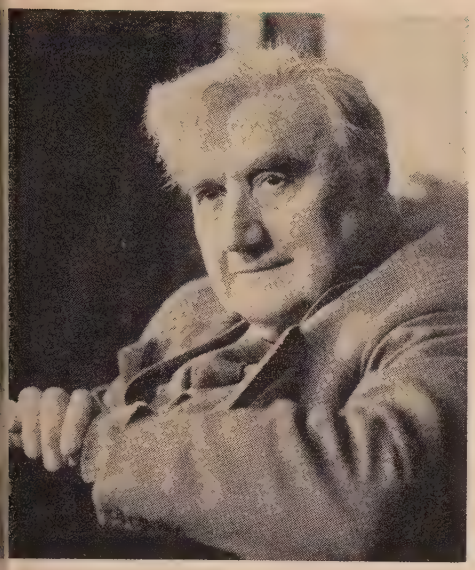
Mr. Ronander is assistant to the secretary of the CC General Council. Photo by courtesy of the British Information Services, New York.

[1]Paul Henry Lang, *The Musical Quarterly*, October 1945, p. 534.

[2]Archibald T. Davison, *Church Music, Illusion and Reality*, pp. 79-81.

[3]Percy A. Scholes, *The Oxford Companion to Music*, Ninth Edition, p. 509.

# CONTEMPORARY CHURCH MUSIC?



*The late Ralph Vaughan Williams is generally accepted as the greatest religious composer of the 20th century.*

swingy rhythms and tiresome refrains.

Both of these types are to be found in most hymnals. During the last two decades, however, as the major denominations have published their own hymnals in lieu of the commercial publishing-house hymnals and gospel song booklets, the improvement in the quality of hymn tunes has been steady and marked. With the growth in ecumenicity, churches have been more aware and appreciative of the rich and varied wealth in one another's hymnody, resulting in an ampler and finer selection of hymns and tunes.

### Growing Interest

Concurrent with this development, although not so pronounced, has been a growing interest in and utilization of some of the creative efforts of contemporary composers. The tunes of Ralph Vaughan Williams, Geoffrey and Martin Shaw, Gustav Holst, Winfred Douglas, T. Tertius Noble, Graham George, David McK. Williams, Healey Willan, to name a few, are finding their way and winning approval in some of the better and more recent hymnals.

If these are still relatively few in number in proportion to nineteenth-century contributions, it can in part be attributed to the fact that a hymnal lasts about a generation and it takes time to assimilate new material. Further, since most congregations tend to be musically conservative, preferring the old to what is unfamiliar, changes can only be made somewhat gradually.

Despite these restrictions, however, new tunes are appearing in modern hymnals and are being used by congregations. As an example, one could refer to the increasing use of Vaughan Williams' magnificent tune SINE NOMINE with the hymn "For all the saints." For generations it was taken for granted that nothing could dislodge the old setting by Joseph Barnby, SARUM, even though it contained many musically inferior features: a flat, tedious melody, undistinguished harmonization, misplaced stresses on insignificant words and syllables, hackneyed modulations and a weak anti-climactic concluding phrase.

The newer and superior tune has been given priority over the Barnby setting in most of the hymnals appearing during the past two decades. If both are included, SINE NOMINE is usually given first. Among other twentieth-century hymn tunes, the following examples are increasingly gaining in favor: KING'S WESTON, DOWN AMPNEY, LANGHAM, CRANHAM, THE KING'S MAJESTY, ORA LABORA, ST. DUNSTAN'S, SURSUM CORDA.

In attempting to delineate the qualities of a good hymn tune, several factors have to be taken into account, among which would be such considerations as these: (1) The tune should be characterized by a primal simplicity. Anything florid or ostentatious is out of place; (2) The melody line should be distinct and appealing so that it does not have to depend on harmony for its main interest; (3) Both the melody and the harmony should rely primarily on the diatonic scale. Chromaticisms, being in most of their aspects essentially romantic in character, belong more to concert music and, at the other extreme, to barber-shop harmony than to liturgical settings; (4) The range should stay normatively within an octave; (5) Rhythms that are aggressively assertive and call attention to themselves do not belong in church music; (6) The melody should avoid unexpected and unusual intervals or jumps;

### High Purpose

(7) Music with strong secular associations should be eschewed. LONDONDERRY AIR, for instance, may commend itself to some as an acceptable tune but it is too invariably associated with "Danny Boy" to be used appropriately in worship; (8) Inasmuch as dissonances create a restless, unsatisfied effect, they are to be employed sparingly and only to give support to the text, where the words invite such treatment; (9) The accentuation of the music should be consonant with the points of logical stress in the text;

(10) Recognizing that hymn tunes are never to be regarded as ends in themselves, they will at every point and in every way serve solely to heighten the beauty and meaning of the words and the spirit and inspiration of worship. When a tune gathers strength as it is sung, stanza by stanza, so as to weld a congregation into one united company of believers lifting up a common voice in praise and adoration, it then fulfills its high purpose and merits

*(Continued on page 35)*

# BOOKS

## THE WAY IN AFRICA

**By George Wayland Carpenter** *(Friendship Press, $1.50)*

## AFRICA DISTURBED

**By Emory and Myrta Ross** *(Friendship Press, $1.95)*

These two study books on Africa complement one another to a remarkable degree. Dr. George W. Carpenter gives the background—the hooks on which to hang the new knowledge that is coming to us daily concerning the awakening African continent. He answers basic questions briefly but adequately enough for all practical purposes.

Some of the questions are historic in nature: What has happened politically, economically, culturally, religiously? Others deal with recent developments such as the coming of the white man and his partition of Africa. Then follows a discussion on the impact of industrialism, the evils of the migratory labor system, the growth of nationalism and the forces shaping Africa today. Throughout these discussions the place and importance of missions are kept prominently in view. In the final chapter Dr. Carpenter deals with the present opportunities for missions and the new role of the missionary.

This is not an easy book to read; it requires a degree of concentration, for it travels far and fast and cannot stop very long even at important points. But to the serious reader the reward will be great; the picture gained will be entirely factual, for George Carpenter knows his Africa from long years of work among Africans, from other years as secretary of the Africa Committee of the National Council of Churches and now as general secretary of the International Missionary Council. For an understanding of the total African scene this book is a "must."

*Africa Disturbed* by Dr. and Mrs. Emory Ross is a warmer, more absorbing book. Like George Carpenter, the Rosses have spent many years in Africa. More recently they served with the National Council of Churches where Dr. Ross preceded Dr. Carpenter on the Africa Committee. Since then Dr. Ross has been active in numerous capacities ranging from the chairmanship of the Phelps Stokes Fund, which has heavy commitments in Africa, to the presidency of the African-American Institute, which publishes "Africa Special Report."

The Rosses made a special trip to Africa to gather material for this book. Their prime object was to search out material that would present the Africans' reaction to the impact of the West on their lives. The result is a superb job of reporting. The Africans speak for themselves, with only enough explanatory material interlarded to enable the reader to understand the implications of the Africans' statements and to relate them to the matters that interest American church members who are becoming deeply interested in what is happening to the millions of Africans who have been awakened from their age-old bondage to spirits and are mounting up at almost rocket speed into Western orbits of life. For older young people and adult members of study groups, as well as the general reader, these books cannot be too highly recommended.

*Ray E. Phillips*
*Moderator, CC General Council, and Retired American Board missionary.*

## PARABLES FROM THE SEA

**By Robbins W. Barstow** *(Traversity Press, $2.75)*

This little book is a strong, fresh breeze of spindrift from a salt-water parson—who is also an exciting person. It is the next best thing to taking a trip along the Maine coast. Dr. Barstow, a Congregational Christian clergyman, brings together vivid, arresting impressions from his own sailing experiences, which have the very feel of the canvas, the rope and the tiller. He has all kinds of adventures from sailing through a Bermuda hurricane to landing in a fog at Northeast Harbor.

The seagoing narratives yield their reflections of life also, though these are never preachy or moralistic, but are etched deeply into the mind.

Even such a helpless landlubber as I am will get a rare amount of keen pleasure and profit from this book. But to the lover of sailing it will be a lasting joy. This collection of vignettes of the sea is like a gift of "a pair of stout shoon and a seafaring tune."

*Halford E. Luccock*
*Professor emeritus of preaching, Yale University Divinity School.*

## THE GOSPEL AND CHRISTIAN EDUCATION

**By D. Campbell Wyckoff** *(Westminster Press, $3.75)*

The gospel of God's redeeming activity in Jesus Christ is the focal point around which any sound program of Christian education must be built. This is the thesis Prof. Wyckoff develops with clarity and conviction in his most recent book, the subtitle of which is "A theory of Christian education for our times."

The first half of this valuable book lays the groundwork for the need of a sound theory of Christian education. The pluralistic culture in which we live presents a challenge to the Christian faith that must be realistically faced. Living as we do in a culture whose values are "predominantly secular and scientific," it is Prof. Wyckoff's contention that Christian education has a vital role to play if it will come to grips with life as it is.

In response to a basic question that he raises regarding the distinctiveness of Christian education he replies: "Christian education ministers to the need for the redeemed life—the life transformed by the God who created man in his own image, revealed himself with redemptive clarity in Jesus Christ and guides ever by his Holy Spirit. The distinctive thing about Christian education is the ministry of the word, the word that this God speaks."

The second half of the book is devoted to an elaboration of the theory of Christian education that the author espouses. His point of view is simply and effectively stated and carries weight because of its down-to-earth quality. More than that, it is significant because of the status that Dr. Wyckoff holds in the Christian education movement generally. In addition to his teaching experience in New York University and Princeton Theological Seminary, Dr. Wyckoff has served with distinction on various interdenominational committees.

*The Gospel and Christian Education,* a companion volume to his earlier work, *The Task of Christian Education,* is a book that should be read and reread by pastors and church-school leaders and by everyone who has a concern for the future health of Christian education.

*Franklin I. Sheeder*
*Executive secretary, E and R Board of Christian Education and Publication.*

---

*Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.*

# LETTERS

Cleveland, Ohio

TO THE CO-EDITORS:

That beautiful Christmas issue!

The wonderful picture editorial with wide spacings and winsome pictures; the prophetic article by Dr. Herman F. Reissig; the moving "Seeing without eyes"; interesting church news. All combined to make one of the finest issues ever.

*Harold H. Wilke*
*Executive secretary,*
*E and R Commission on Church and Ministry.*

★

Watertown, N. Y.

TO THE CO-EDITORS:

To me *United Church Herald* is like a quick trip around the world—touching vital spots and getting firsthand information about them. I would not be without it.

*Jean A. (Mrs. James C.) Norton*

★

Great Neck, N. Y.

TO THE CO-EDITORS:

Your editorial "An assurance of victory" in the December 24 issue of *United Church Herald* was of great interest to me. Povl Bang-Jensen, his wife, Helen, and their five children have been members of my parish. I have been in close touch with the situation for two years, since very shortly after Povl Bang-Jensen was suspended from the U.N.

This man had held a high post in the Danish embassy for ten years; then had risen to leadership in the political activity committee of the U.N. after eight years when, in 1957, his "insubordination" over giving up the names of Hungarian refugees to the Secretary-General took place.

On probation, later fired by the U.N., he found every effort to obtain work commensurate with his education (a lawyer), experience, salary and ideals defeated.

I made efforts to help him find employment, wrote letters and gave my opinion of him as a man of outstanding abilities and exceptional character. A member of this church obtained a temporary position for him with CARE, a post he held at the time of his death.

You write: "Mystery may forever shroud the precise factor that triggered Povl Bang-Jensen to take his life. But students of human behavior . . . say in effect that suicide is a sensitive and accurate barometer of the disillusionments, the anxieties, the frustrations of a man and of a society."

"Anxieties"? He had plenty, and big! "Frustrations"? Yes—how was he to support his family? Get the work that was the one thing he needed? "Disillusionments"? One was that people who praised his action as of the highest courage and integrity could not produce a job.

"Povl Bang-Jensen was an extremely sensitive man. He seems to have been a man of integrity and had done what he believed was the only honorable thing." Yes!! What he did seemed not only the only honorable thing, but the thing demanded for the safety and welfare of the families of refugees. His final despair was that of a man of splendid ideals and talents who found the world rejecting him for the employment of those ideals and talents that first had led him into work with the U.N.

As *Time* suggested, if this was an obsession, it was a magnificent one.

*Stuart C. Haskins*
*Minister, The Community Church.*

★

Watertown, N. Y.

TO THE CO-EDITORS:

After careful study our board of deacons and constitution study committee have made a number of suggestions concerning the proposed Constitution, which we believe will interest *Herald* readers. Several of the chief ones are:

(1) Delegates to the General Synod would be elected by the associations and not the conferences. This would give the widest possible cross-section representation and so prevent the bunching up of authority into too few hands that might come about naturally through a conference delegate system.

(2) We suggest that the election of the corporate members of the American Board and the Board for Home Missions—225 each—be done in this manner. They would be nominated by the conferences on a proportionate basis and elected by the General Synod. We think that a closer organic connection would mean increased communication, more enthusiasm for our poorly supported Christian World Mission and a greater participation of our church constituency than now exists. We must remember that the General Council elected directly forty members of the Prudential Committee and forty members of the Board of Directors. With this direct hand taken away, the proposed method would provide almost no direct control, even of the General Synod over these two important boards.

*The Basis of Union* states that the Prudential Committee and the Board of Directors shall be elected "from and by" the two corporate boards of 225 each.

If each conference could take part directly in the selection of these two strategic boards, the results could be nothing but good.

(3) We suggest that the method of selecting the Nominating Committee be radically changed. Under the present plan (Bylaw 99) the instrumentalities nominate the Nominating Committee, which in turn nominates the agencies, which nominate the Nominating Committee, *ad infinitum.* This will almost inevitably lead to a very ingrown system to say the least. No provision is made for seeking fresh board material (Bylaws 100, 101). We suggest that the Nominating Committee be selected from nominations proposed by the conferences on a rotating basis. In this way the conferences, whatever their faults or merits, would have a direct hand in selecting the instrumentality personnel. This would provide for a closer feeling of unity than now exists.

The Constitution is excellent at the point of spelling out local autonomy but falls short when connecting the local church with *Our Christian World Mission.* This gap must be closed if the United Church is to be what it should be.

*Graham R. Hodges*
*Minister,*
*Emmanuel Congregational Church.*

★

Chicago, Ill.

TO THE CO-EDITORS:

During recent weeks the Commission to Prepare a Constitution for the United Church has received approximately 500 communications from interested persons, congregations, conferences and synods. It has been impossible for us to answer all of these letters personally but we do wish your readers to know that every suggestion was referred to the subcommittee concerned and given thoughtful consideration.

All of the subcommittees have met and will continue to meet until the suggestions made can be studied and acted upon.

May we express our thanks to those who made very helpful and meaningful suggestions as well as to those who had only words of commendation and approval.

It becomes increasingly clear to us that the action of General Synod was a wise one: that the draft be studied, opportunity be given for reaction and a new draft prepared for presentation to the General Synod in July 1960.

We are often reminded of the statement of one of the ecumenical giants who said: "If and when church union comes, it will be an act of the Holy Spirit rather than the work of man!" We of the Commission to Prepare a Constitution have been aware of his Holy Presence.

*Gerhard W. Grauer, chairman*
*John T. Beach, vice chairman*

# NEWS

## WITHIN THE UNITE

## LUCY M. ELDREDGE HONORED ON RETIREMENT

A LIFETIME career in church youth work came to a close at the end of 1959 when Lucy M. Eldredge, a distinguished member of the Congregational Christian fellowship, retired as director of the youth department and editor of youth materials for the Commission on Missionary Education of the National Council of Churches.

Under Miss Eldredge's direction, Friendship Press, the publication trade name of the Missionary Education Commission, published an average of fifteen books a year, together with pamphlets, pictorial books and study guides on the interdenominational emphasis for the year.

Miss Eldredge's career has been dotted with many "firsts." For eleven years before joining the Friendship Press staff in 1942 as its first youth editor, she was secretary of youth work for the Division of Christian Education (CC) and shared in the development of the Pilgrim Fellowship. Earlier she served in a similar capacity—also a "first"—with the Christian Church, which in 1931 united with the Congregational churches. Following her graduation from Elon College, Elon, N. C., she became the first field secretary for religious education of the Southern Convention of the Christian Church.

At the recent semiannual meeting of the Commission on Missionary Education a dinner honoring Miss Eldredge was held, at which the speakers included the Rev. Dr. Wilson P. Minton, foreign mission secretary of the former Christian Church, and the Rev. Henry R. Rust, a successor in the Division of Christian Education.

## NEW EDITOR FOR *REFORMATUSOK LAPJA*

THE Rev. Dr. Alexander Toth *(right)* of Lancaster, Pa., who has been editor and manager of *Reformatusok Lapja* since 1938, is retiring from that position this month, and the Rev. Dr. Laszlo Harangi *(far right)* of Pittsburgh, Pa., succeeds him.

*Reformatusok Lapja* is the oldest Hungarian-language church paper in existence, having been in continuous publication since 1900. (The Communists suppressed all church papers in Hungary that were in existence in 1945.) In 1950 it became a national organ of the Evangelical and Reformed Church to serve the thousands of Hungarian-speaking members of the denomination.

Dr. Toth is completing fifty-five years of service as a Christian minister, which included pastorates in Hungary and in the United States, a period as professor at Franklin and Marshall College and as instructor at the Lancaster Theological Seminary, both in Lancaster, Pa., and fourteen years as Hungarian secretary of the Board of Home Missions of the former Reformed Church in the United States and later of the Board of National Missions of the Evangelical and Reformed Church.

Dr. Harangi is a graduate of the Reformed Theological Seminary at Sárospatak, Hungary, and was ordained to the Reformed ministry in 1935. Subsequently he did postgraduate work at Westminster College, Cambridge, England, at Princeton Theological Seminary in New Jersey and at Yale University Divinity School. He received a Doctor of Philosophy degree from the University of Pittsburgh in 1958. Dr. Harangi has held several teaching positions and has been pastor of the First Hungarian Reformed Church of Pittsburgh since 1952. He is the author of a textbook on world history and of several historical brochures. He has also written articles for *Reformatusok Lapja.*

In addition to serving as editor of *Reformatusok Lapja,* Dr. Harangi will also give part time as field secretary for the Department of United Promotion of the Evangelical and Reformed Church. He is transferring his home to Oberlin, Ohio.

## JAPANESE PASTOR JOINS CLEVELAND CHURCH STAFF

NATIONAL and international missions came into a practical relationship when the Rev. Tai Akagi recently became associate pastor of Hough Avenue E and R Church in Cleveland, Ohio. Approximately one-fourth of the congregation's membership is Japanese, with Negroes and Caucasians making up the remainder. Regular worship services are conducted in the Japanese language as well as in English.

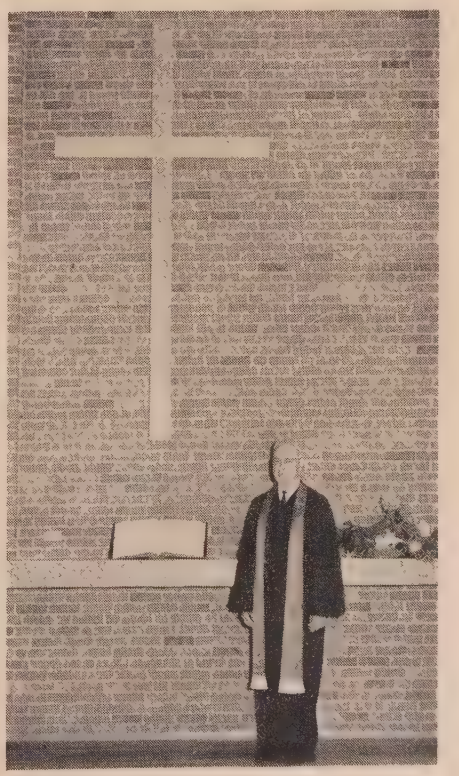
Hough Avenue Church is referred to as a model of Christian cooperation between three major races of the world. It is partially supported by the Board of National Missions (E and R), Northeast Ohio Synod and the Cleveland Council of E and R Churches. Before coming to Cleveland, both Mr. Akagi and his wife, Kyoko, held teaching positions in the E and R-sponsored mission schools in Sendai, Japan. A graduate of Nippon Theological Seminary in Tokyo, Mr. Akagi has also studied at Eden Theological Seminary and Yale University Divinity School. During the academic year 1958-59, he served as visiting professor in religion at Heidelberg College, Tiffin, Ohio.

While in Cleveland, Mr. Akagi will also continue graduate studies at Western Reserve University in preparation for his eventual return to Sendai and the resumption of his teaching duties at North Japan College. Photo shows Mr. and Mrs. Akagi and their two children, Mari and Kei. Hough Avenue's pastor, the Rev. Rudolph W. Raber, is on leave of absence to serve on the staff of the Commission on Christian Social Action during the absence of the Rev. Chester L. Marcus, now in Ghana.

## TWO NEBRASKA CHURCHES DEDICATED

CONGREGATIONAL Christian churches of contemporary design have moved westward across Nebraska. Located in the panhandle of Nebraska a short distance from the Colorado line, the Chadron and Scottsbluff churches have been erected within the past year. Both have been designed according to patterns in keeping with the spirit of this new country, but startling to those clinging to the traditional designs of the Pilgrim Fathers.

First Congregational Church of Chadron is the only one of its kind in the Nebraska Conference. Designed in tent fashion, it gives one a feeling of strength and stability, with its huge beams extending through the walls and anchored to the ground outside the low windows. The chancel has an interesting lighting arrangement consisting of a number of small panes of colored glass in the ceiling. The ground floor houses the nave with a simple open chancel, a parlor and the pastor's study. On the lower floor are a modern kitchen, classrooms and a fellowship hall. It is a church of unusual beauty and originality. The Rev. Elmer E. Hoates is the minister. The Rev. Fred P. Register, minister of the Nebraska Conference, was the dedication speaker.



More recently dedicated was the Plymouth Congregational Church of Scottsbluff, whose minister, the Rev. Dr. Arthur W. Taylor, is pictured before the altar. Keynote of the chancel is simplicity, achieved through the blending of brick walls, a plain wooden cross and a wide altar of blue Italian mosaic tile, which holds the Bible and seven plain wooden candlesticks. An unusual feature is the fact that the peak formed by the ceiling beams is not centered; instead, there is a long sweep to the right ending in an overhanging roof, which extends eight feet beyond the windows.

The Scottsbluff church was organized in 1926 as the Community Congregational Church. Its old building was razed in 1958 and the congregation has been worshiping in a school. When the school was no longer available for services in September the group moved into its new structure even though it was not completed. Dedication services took place recently with John E. Morse, new secretary of the Church Building Department of the CC Board of Home Missions, preaching the sermon.

*Mrs. Arthur W. Taylor*

# IOWA CONGREGATION DEDICATES NEW BUILDING

ST. PAUL'S Evangelical and Reformed Church of Keokuk, Iowa, recently completed and dedicated the new church and church-school building shown in the accompanying photograph. Modern in design and construction throughout, the new building is located on a 6-acre plot of ground purchased in 1956 and represents a total investment, including the cost of the land, of $365,000.

The sanctuary seats 350 people and the adjoining social hall can accommodate another 200 people if necessary. The altar, of unusual design, is flanked on both sides by a flower planter and over the altar are seven satin-bronze candlestick holders. The organ from the former church was rebuilt and enlarged when it was moved into the new building and now includes twenty-one ranks of pipes.

Facilities for a fully graded church school, a chapel, recreation areas and the necessary church offices are located in the balance of the building. Parts of the building are air-conditioned and the remainder is so arranged that air conditioning can be easily installed.

The Rev. Dr. Louis W. Goebel of Webster Groves, Mo., president emeritus of the Evangelical and Reformed Church, was the dedication speaker. Others participating in the dedication-week services included the Rev. Ernst Press, Burlington, Iowa, president of Midwest Synod; the Rev. A. C. Ernst, Blue Springs, Mo., and the Rev. Adolph H. Bisping, Quincy, Ill., both former pastors of St. Paul's; and the Rev. Walter E. Vonderohe, Maplewood, Mo., a "son" of the church. The Rev. Hoyt L. Whitebread is the present pastor. Albert W. Peterson is president of the congregation.

# N. Y. YOUNG PEOPLE HOLD VOCATIONS CONFERENCE

THE essential importance of a thorough academic preparation for all those who plan to enter full-time Christian service was emphasized repeatedly during a weekend Christian Vocations Conference for the teen-age boys and girls of the Congregational Christian churches of New York State held recently at the Lisle Conference Center, Lisle, N. Y. Fifty-three young people were in attendance.

The Rev. Edward L. Christie, director of united religious work at Cornell University, Ithaca, N. Y., outlined the nature of the demands made upon workers in the church, which cannot be met without the best possible preparation.

Three forms of full-time Christian service were presented in some detail. Elizabeth Hyde, director of Christian education for the United Congregational Church, Rochester, N. Y., spoke of the ministry of Christian education.

The Rev. Harold R. Frey Jr. *(right in photo)*, minister of Plymouth Congregational Church, Utica, N. Y., discussed the importance of and the demands of the pastoral ministry.

The Rev. Dr. David M. Stowe, educational secretary of the American Board of Commissioners for Foreign Missions, spoke on the outreach of the Christian ministry overseas and described the openings for qualified young people in the various areas around the world where the United Church of Christ is at work. The call is for short-term workers as well as for career missionaries, he stated.

Free time was allotted during the conference for individual interviews with members of the staff and for the study of vocational guidance literature. A film entitled "The Ministry as a Vocation," produced for the television program "Frontiers of Faith" by the National Council of the Churches of Christ, was shown. The conference concluded with a service of commissioning on Sunday afternoon.

*Fred Fisher*

# NEW CHURCH ORGANIZED IN COLORADO

At eleven o'clock on Sunday morning, November 22, eighty-one persons signed the charter of Faith Congregational Church of Littleton, Colo., and the United Church of Christ became stronger by one new congregation. Hand lettered on parchment, the charter contained the Statement of Faith adopted by the second General Synod at Oberlin last summer. And, choosing from among twenty-one names that had been suggested, the congregation decided to call itself Faith Church.

Dr. Robert W. Inglis, superintendent of the Colorado Congregational Conference, was the guest speaker for the Charter Day service, held in South Elementary School, where the congregation is meeting until it can secure facilities of its own. The Rev. Gordon K. Blunt, the minister, called the new members forward by families, extended the right hand of fellowship and invited them to sign the charter spread on a table before the pulpit *(see photo)*. The service closed with the Lord's Supper.

Construction of a new parsonage for Faith Church is rapidly nearing completion. This will do double duty as a home for the minister's family and as headquarters for the new congregation until the first unit of the church structure can be erected.

Members of First Plymouth Congregational Church of Denver and of the United Church of Christ (Congregational) of Harvey Park, near Denver, assisted in making the preliminary surveys of the neighborhood assigned to Faith Church by the comity committee of the Denver Church Federation. A new Lutheran church in the vicinity offered its building as headquarters for the survey committee.

*Virginia Greene Millikin*

# OHIO CHURCH OBSERVES SESQUICENTENNIAL

St. John's Evangelical and Reformed Church of Germantown, Ohio, recently celebrated the 150th anniversary of its organization. Many of the festivities were held jointly with Emmanuel Lutheran Church in the same community, because the two congregations are of the same age and in the beginning jointly owned and used the same building. It was not until 1830 that the union arrangement was dissolved and St. John's erected its own edifice.

For the sesquicentennial observance the two congregations shared a music festival presented by a choir composed of members of both churches. They also sponsored a joint dinner and held a joint vesper service on the lawn of the Lutheran Church near the site where the original church building stood. Special Sunday services, church-school programs and an open house were also held by each church.

Guest speakers at St. John's were the Rev. Dr. Purd E. Deitz, general secretary of the Board of National Missions (E and R), and the Rev. Dr. H. Grady Shoffner, pastor of Trinity Church, Miamisburg, Ohio.

St. John's was first served by the missionary preacher Jacob Christman, whose ministry in this community began as early as 1803. The congregation was organized during the ministry of Jacob Larose and was later served by Thomas Winters, who also instructed young men for the Christian ministry in his Germantown home. This home, which is still standing, became known as "Pastor Winters' Private Theological Seminary." Mr. Winters' pastorate ended in 1840.

Photo was taken in front of the Winters' home and shows participants in the anniversary celebrations *(left to right)*: the Rev. Paul F. Berkenstock, pastor of St. John's; Dr. Shoffner; Burlin Brombaugh, general chairman of the sesquicentennial committees; Dr. Deitz; and Dr. Claude J. Snyder, a former pastor of St. John's.

# NEWS of the WORLD

## U. S. GIFTS FOR REFUGEE YEAR PASS $3 MILLION

RNS

THE United States has made an additional contribution of $1,040,000 to the World Refugee Year, it was announced at the eleventh session of the Council of the Intergovernmental Committee for European Migration (ICEM), meeting in Geneva, Switzerland. The latest United States donation brings the total of American contributions to the refugee year fund to $3,200,000.

The new contribution is intended to cover specific refugee programs over and above the regular United States refugee programs for 1960, which will mean outlays totaling $40,000,000.

"It is gratifying to all of us," the United States representative said, "to hear reports of what other governments and organizations are doing during this special year devoted to refugees. Only a cynic would not be moved by the fine response governments are making to the United Nations General Assembly's appeal."

Photo shows a group of refugee children in Tunisia waiting for food. Dr. Edgar H. S. Chandler, associate director of the World Council of Churches' Division of Interchurch Aid and Service to Refugees, speaking as chairman of the Standing Committe on Voluntary Agencies Working for Refugees, said at the Geneva meeting that it is the sacred duty of the free world to face the refugee problem and solve it.

## CALLS FOR LONG-RANGE PROGRAM TO MAKE U.S. "TRULY CHRISTIAN"

RNS

A NATIONAL Council of Churches official has called for a six-year "comprehensive study of American life" in the hope of producing a long-range program for cooperative Protestantism that might make the United States a "truly Christian nation." Dr. Willard M. Wickizer of Indianapolis, NCC vice president for home missions, also suggested a reconstruction of the council "along more realistic and effective lines."

He addressed the first joint assembly of the council's Divisions of Foreign and Home Missions held in Atlantic City last month. Formed in 1950, the NCC represents thirty-three Protestant and Eastern Orthodox communions with more than 38,000,000 members.

Dr. Wickizer proposed that the study program, which would look ahead to the end of the century, should get under way with the NCC triennial General Assembly at San Francisco, Calif., December 4-9, 1960. He also urged a "Convocation on the Mission of the Church in America" in 1963.

The missions executive said he hoped the study and convocation would result in a "greater understanding of the milieu in which the American churches will have to operate to the end of the century." In addition, there might emerge a "greater sense of partnership in the Christianization of the nation. One might even dare to hope [for] a truly Christian nation in the not unforeseeable future." In photo Dr. Wickizer *(second from right)* is shown with *(left to right)* the Rev. Jon L. Regier, NCC home missions division executive secretary; Edith E. Lowry, associate secretary; and Dr. W. Vernon Middleton of the Methodist Church.

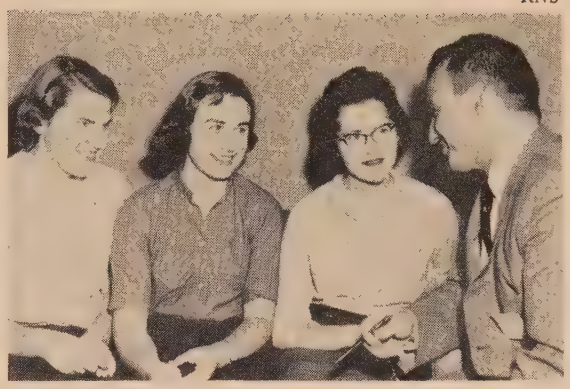
## ARE CHURCHES MEETING NEEDS OF YOUTH?

CURRENT youth programs of the nation's Protestant churches are not meeting the real needs of young people, members of the General Board of the National Council of Churches were told last month. Adequate planning must begin now, the Rev. Donald O. Newby declared, if the churches are to meet the needs of youth in a nation whose population will have increased 60 per cent by 1975. Mr. Newby is executive secretary of the United Christian Youth Movement, which serves some ten million young people across the nation.

In an analysis of UCYM policies and programs that he presented to the General Board, Mr. Newby also urged that consultations on a more effective ministry to youth be set up "because present patterns are obsolete." Already under way in almost all of the fifty states is a series of youth work retreats, he reported. At these meetings, which will continue during the current year, groups of denominational youth leaders are exploring ways of helping young people adjust to the pressures of today's living.

In a dramatic sketch by talented UCYM members, several of the failings of the present ministry to youth were pointedly brought out and an appeal was made that seminaries bring their training of youth leaders up to date. Photo shows young people getting a briefing

RNS



from Mr. Newby before presenting their sketch. Left to right: Janet Whitney of Mount Holyoke College, South Hadley, Mass., Christian Outreach chairman for UCYM; Bonnie Hubler of Boston University, national secretary; and Lela Anne Garner, a student at Southwestern College at Memphis, Tenn., who is national chairman of the United Christian Youth Movement.

The UCYM, a unit of the Division of Christian Education of the National Council of Churches, celebrated its twenty-fifth anniversary last year.

## UNITED NATIONS RECEIVES "TRICK OR TREAT" CHECK

RNS

A CHECK for $900,000, representing part of the money collected on Halloween by more than two million American children participating in the "Trick or Treat" program for the United Nations International Children's Emergency Fund, was received at United Nations headquarters by UNICEF's executive director, Maurice Pate *(second from right)*.

Mr. Pate said the total sum collected is expected to surpass last year's $1,250,000. He received the gift from three persons acting on behalf of the United States Committee for UNICEF: the Rev. Edwin L. Shelling *(second from left)*, Presbyterian minister of White Haven, Pa.; Mrs. William A. Selts *(left)* of Kew Gardens, N. Y., representative of the National Council of Catholic Women at the UN; and Moses Moskowitz *(right)*, secretary-general of the Consultative Council of Jewish Organizations.

The Rev. Clyde Allison, pastor of the Bridesburg Presbyterian Church in Philadelphia, in 1950 advanced the idea of encouraging teen-agers and elementary school youngsters to take part in Halloween trick or treat fun for the Children's Fund. Many congregations in the United Church of Christ participate in the project.

# Roman Catholic

*(Continued from page 10)*

are strong movements within Roman Catholicism toward making concessions to Protestants. How far this will go remains to be seen. It should not be overlooked that the present Pontiff, John XXIII, recently altered the prayer *Acta Apostolicae Sedis* so as to eliminate condescending references to non-Roman Catholics as "those who are still wrapped in the shadows of idolatry." A small gesture but possibly very significant.

I am not saying that the bright day of perfect tolerance has begun to dawn, but I am claiming that a modest basis for respect and trust is available. Without relinquishing his claim that salvation is through his church, the Roman Catholic can view non-Catholics with equanimity, assured that with God all things are possible and that God saves whom he will.

This does not mean that the Protestant will have absolutely no problem in voting for a Roman Catholic. To do so requires considerable trust and forbearance since under Catholic aegis, even in a religiously plural society, the Protestant would represent a negative element, someone who would probably be better off drawn inside the church. Still, this does not wholly justify the refusal to vote for a Roman Catholic candidate.

Suppose the choice is between a Protestant and a Catholic of equal political abilities. In this case I should think the Protestant ought to prefer the Protestant. He would assume that on the whole a Protestant candidate is inclined toward policies that embody more acceptable standards of human dignity, group relations and the like. Either that, or religious differences are meaningless.

Again, suppose that the Roman Catholic candidate is opposed by a Protestant of inferior political competence, a man whose professional qualifications are comparatively weaker. Or suppose that the Roman Catholic is opposed by a non-believer of equal or even superior political skill. How should we vote then? It seems to me that in these cases it would be the clear duty of the Protestant to vote for the Roman Catholic, on the grounds that any possible dangers that might follow from his being Roman Catholic would be outweighed by the benefits of his being professionally capable and presumably an honest Christian.

Those who demur at this line of argument make us ask whether the Protestant fear of the increase in Roman Catholic political strength indicates a loss of confidence in the democratic process. Do we doubt that democracy can bear the added strain of increased Roman Catholic influence, or does our view of democracy omit the right of Catholics to press for their objectives? No political instrument is foolproof, of course. It is certainly possible that the democratic process could be seized by Roman Catholics or manipulated by them to the disadvantage of non-Catholics. This is undeniable, but is it a serious danger?

It has yet to be demonstrated that Roman Catholics are any more prone to illegality than anyone else, but even if they were so inclined and were to make the effort it has yet to be proved that this free society would be unable to protect itself. Special-interest pressures are continuously bearing down upon the decision-making agencies of our government and society at large. These pressures have their effect and play some part in shaping the final outcome, which is as it should be.

What is the alternative? What is implied in the belief that a Roman Catholic as a Roman Catholic is politically unacceptable to the American people? When Al Smith in his "An American Catholic's Creed" assured the American voter that he believed in the "absolute separation of church and state,"[13] was he not in effect promising that as a politician he was willing to cease practicing his religion as anything more than a Sabbath ritual? If so, is this what we really want? What do we really think of Senator Kennedy's statement last March, *(Look* magazine, March 3, 1959) in which he follows Al Smith's thinking almost exactly? Must we not agree with the several Roman Catholic publications that protested his assurances to the American people that his Catholicism would have nothing to do with his behavior as a public official?

If it is true that a Roman Catholic cannot be elected to the Presidency of the United States because he is a Roman Catholic, then this means that the voters, in mentality if not in name, are mere secularists or mere Protestants or merely something else, but not Christians.

In summary, the answer to the original question comes to this:

1. The fear of a Roman Catholic candidate, although not absolutely without justification, is greatly exaggerated. There is no evidence that there is a solid Catholic vote or that American Catholics are likely to turn over the affairs of state to Vatican control or undue Vatican pressure.

2. To deny a Roman Catholic candidate the right to be judged on the basis of his professional qualifications is clearly undemocratic. Carried to its logical conclusion it implies that Roman Catholics are second-rate citizens or potentially subversive. Moreover, *a priori,* rejection of the Catholic shows unwarranted lack of confidence in democracy.

3. Finally, the denial of a Roman Catholic candidate's right to be considered on his merits is unchristian. A blanket repudiation of the Roman Catholic is probably motivated by fear, hostility and similar negative positions; but even if not, the act of repudiation is likely to produce destructive feelings. Since the spirit of Christ includes a redemptive element, we are obligated to seek out those from whom we are alienated and offer them our trust.

All these lines converge upon the conclusion that what the Protestant needs is less anxiety about the Roman Catholic's power to influence American culture and greater emphasis on positive programs of his own. As far as I can see, there is no reason why a Protestant should not vote for a Roman Catholic, provided that the man is the best candidate available.

[13]Alfred E. Smith, " 'Creed' as a Catholic American Citizen," in *Religion in 20th Century America.*

# REVELATION

*(Continued from page 16)*

they partake of the nature of truth. But we can claim for them no separate historicity of their own and thus they do not share in the essential characteristic of revelation.

More significant for today's church is the fact that the revelation given to it has imparted no supernatural knowledge that churchgoers can use for their own ends. The phenomenon known as "Peale-ism" has swept the country in the last decade, claiming to furnish the believer with the "know-how" whereby he may reorganize his life, revitalize his business and assure his own happiness. But the Christian revelation does not give man a special technique or knowledge whereby he may seek out God and use God's power.

Revelation does not concern something that can be possessed by man. It concerns the acts of God. With those acts man is confronted. To them he is called to make a response. He can in humility and joy confess that they have been wrought on his behalf, receiving their benefits from God. Or he can attempt to live as though they had never happened. But he cannot claim them as his own. He cannot manipulate them for his own ends. Their author is God, the Lord of history, and try as he will, man cannot take God's place.

Christianity is a unique religion. It differs from all other religions of the world because it announces that God has acted decisively in history to redeem mankind. No other faith proclaims that fact. No other religion knows that Jesus Christ has been born in our flesh and died and risen again. Only the Christian knows the battle has been won. Only the church knows the deed has been done.

But we are not thereby made superior. We have not done anything. God has done it all. We have no wisdom. God has confounded the wise with his ways. We have simply been given good news, and concerning it—a command: "Go into all the world and preach the gospel to the whole creation" *(Mark* 16:15).

# *The Church—A Fellowship*

MARY JANE AND WILLIAM GAINES

As a family, we can attest to the fact that the church is a fellowship. About a year ago, due to a new work assignment, it was necessary for us to move from one part of the state to another. This was our first major, out-of-town move since our marriage and was accompanied by the usual regrets at leaving old friends and the strains of adjusting to a new community.

Since we had been charter members of a mission church in the city in which we grew up, the church had a vital place in our lives. In seeking a new location, therefore, we looked first for a church, and then for a home and a school.

Even though among strangers, one can feel at home—almost—in a church; especially if it is one's own or a similar denomination.

It was inevitable that we as believers and followers of Christ should be drawn to persons of like persuasion and it was not long before we found a "church home."

Shortly after we had completed our move, we were asked to try out in our family the Family Resource Book, *The Church—A Fellowship*. In a way it seemed handpicked for us, although we doubt that our recent change of address had anything to do with the invitation to become acquainted with this book.

Because our former church had meant so much to us, it was very difficult to cut the "ties that bind." As we read the book through, we learned many things that helped us meet the challenge of the change. It helped us as a family to become again a part of a church fellowship. We have found that the church offers love, understanding, guidance, education and inspiration for those who are willing to give of themselves. It is only through participation, we believe, that the full value of a church fellowship can be truly rewarding.

The stories in the book were enjoyed by all three of us and helped to answer some questions our daughter, Carol, had about the church. Young children would enjoy using the Bible to look up the many references in the story and worship sections. This was good practice for our student "confirmand" who, although a little old for some of the activities included in the book, found it a good resource for reinforcing some of her own ideas and those she had heard expressed in her confirmation class.

We were pleased to see that several times suggestions for activities in the book led to more original ideas on her part and she expects to work these out as she has the time and the need. We want to keep the book on our book shelves because we know we shall want to refer to it again and again as occasions arise for refreshing our memories on some of its material.

One unexpected dividend that accrued from our work with this book came at a Saturday morning retreat for the men of our new church, when the theme for study and discussion was "What do we mean when we speak of the church?" It is a rewarding experience to take inventory occasionally of one's beliefs and personal concepts of God's teachings. The inspiring thing about a retreat is that, away from the telephone, radio, television and other distractions of life, in the peace and beauty of nature, one can feel the nearness of God. Because I had become quite familiar with the contents of *The Church—A Fellowship*, particularly with the "Foreword to parents," I found I had an excellent background for participating in the discussions. I was pleased to be able to share with the group the insights I had received, deepening my understanding of the church.

Have you ever asked yourself: "What is the church, and what does it mean to me?" Try it! So many times we take for granted things pertaining to our faith in God and the significance of the church. It is helpful sometimes to sit and think them through—especially in a beautiful setting and with congenial persons.

Families with children from 6 to 12 years of age will find *The Church—A Fellowship* an enlightening reference and resource book that the whole family can use—in many, sometimes unexpected ways.

---

Mr. and Mrs. Gaines are members of St. Andrew's E and R Church, Mishawaka, Ind. Mr. Gaines is a sales engineer for the Wales Strippet Company, industrial tool manufacturers. While members of Christ Church, Evansville, Ind., they both taught in church school. Mr. Gaines was church-school superintendent and his wife was a deacon.

*The Church—A Fellowship* is a Family Resource Book for the January-March 1960 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *The Church—A Fellowship* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or 19 South LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

# Music

*(Continued from page 25)*

the designation "good."

If the number of twentieth-century hymn tunes is still proportionately small in most hymnals, the amount of contemporary religious choral and organ music designed for liturgical use—much of it of superior quality—is almost unlimited. Any organist or choir director who restricts himself to sixteenth and eighteenth-century church music, however excellent such music may be, is not only stifling the artistic endeavors of contemporary composers but is impoverishing worship itself.

One thinks, for instance, of the service music written to accompany the ancient canticles and liturgical texts of the church by Leo Sowerby, Healey Willan and David McK. Williams as well as notable settings for Jewish synagogue worship by Ernst Bloch and Darius Milhaud. They have by means of dissonance and contemporary idioms imparted a fresh spirit and heightened effect to old words.

One thinks also of the many anthems with strong biblical and sacred texts and stirring musical accompaniments of a large and impressive list of twentieth-century composers, such as Leo Sowerby's "Now There Lightens Upon Us," David McK. Williams' "In the Year that King Uzziah Died," Healey Willan's "Isaiah, Mighty Seer," Harold Friedell's "King of Glory," Ralph Vaughan Williams' "Lord, Thou Hast Been Our Refuge," Edmund Rubbra's "Lord When the Sense of Thy Sweet Grace" (from "Five Motets") and "Wilt Thou Forgive the Sin," Geoffrey Busch's "O Love, How Deep, How Broad, How High" and E. T. Chapman's "All Creatures of Our God and King."

Of special interest is Vincent Persichetti's *Hymns and Responses for the Church Year* (Elkan-Vogel) in which the young composer has taken familiar hymn texts as well as lines from such prominent literary figures as W. H. Auden and e. e. cummings and set them to intriguing diatonic melodies.

Recently a church conference was held with the theme "God speaks to our world." It was emphasized over and again that unless God's word can be heard in the midst of contemporary events, there is no other choice but to agree with Nietzsche when he declared with somber finality in the nineteenth century, "God is dead!" Certainly, in the religious music of our modern era, in its creative power and originality, there is ample evidence for those with ears to hear and hearts to respond that the God who spoke to our fathers through Bach and Palestrina has continued in these latter days to speak to us in the new songs of our time.

Checker®
COAT
and
HAT RACKS

Bring checkroom efficiency to the church and Sunday School. Keep wraps in an orderly manner—aired, dry and "in press". No. 3 wall racks come in any length to fit; 4 spaced coat hangers and hat spaces per running foot. Mount on wall at the desired height for each age group.

The 5 ft. Portable No. 50 Checker accommodates 50 people, goes wherever needed on large ball-bearing-swivel casters. Answers the wraps problem, in vestibules or for meetings, dinners, etc. Efficient, sanitary, fireproof and quality built for lifetime service of welded, heavy gauge steel with square tubular columns.

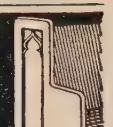
*Write for Bulletin CK-114*

Wardrobe units for every church need including portable umbrella and overshoe racks for entrances, and storage racks for robes.

**VOGEL-PETERSON CO.**
Rt. 83 and Madison St.
Elmhurst, Ill.

*the* **70**
a program guaranteeing a college education to qualified students
**RIPON COLLEGE**
RIPON, WISCONSIN

PEWS, PULPIT & CHANCEL
*FURNITURE*
✓ WRITE FOR *Free* CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.



DEPT. 9, SCRANTON 2, PA.

### *Classified Advertisements*

These advertisements cost $1.50 per line each insertion, including name and address: minimum 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

NEEDED: Director of Christian education. Church school membership 500. Church membership 1,000. New plant in prosperous community on Lake Michigan 90 miles from Chicago. Write to: Board of Christian Education, First Congregational Church, St. Joseph, Michigan.

AFRICAN SAFARI AND SEMINAR, including Passion Play and visits to missions. Summer, 1960. Enroll soon. Dr. Nora Thompson, 2237 County Line, Ardmore, Pennsylvania.

The First Congregational Church, 2123 Broadway, Great Bend, Kansas has the following for sale: Chancel Furniture, Moller Pipe Organ, individual seating, and other equipment.

DIRECTOR OF CHRISTIAN EDUCATION — opportunity for woman with experience and some graduate school training to direct youth work and church school program. Downtown church of 2,200 membership in eastern state, city of 375,000. Indicate education, experience, age, and personal references. Address Box J, UNITED CHURCH HERALD, 1720 Chouteau Avenue, St. Louis 3, Missouri.

**WANTED-JEWELRY**
We buy old or broken jewelry. Highest cash paid immediately. Mail us gold teeth, watches, rings, diamonds, silverware, eye glasses, gold coins, old gold, silver, platinum, mercury. Satisfaction guaranteed or your articles returned. We are licensed gold buyers. Write for FREE information.
ROSE REFINERS
29-AC East Madison St., Chicago 2, Ill.

# OBITUARIES

THE REV. SAMUEL H. CALDEMEYER of Evansville, Ind., a retired E and R clergyman, died November 14 at the age of 79. Educated at Elmhurst College and Eden Theological Seminary and ordained in 1906, Mr. Caldemeyer served churches in Indiana and Missouri. Surviving are his widow, a daughter and three sons.

DR. ELEANOR A. CAMPBELL, former general director of the Judson Health Center in New York City, died December 29 at the age of 82 in Scarsdale, New York.

Dr. Campbell was the chief founder of the center, which originally opened its doors in 1921 in the basement of Judson Memorial Church. It has continued to offer innumerable health services to the poor for almost four decades. Dr. Campbell retired as its general director in 1954. She also founded the Deering Community Center in Deering, N. H., as a site for Protestant conferences. Some years ago she turned it over to the CC Board of Home Missions, which has operated it since then for summer conferences, ministers' schools, youth groups and faculty life conferences. Dr. Campbell leaves two grandchildren and seven great-grandchildren.

THE REV. WILLIAM S. GERHARD of Allentown, Pa., retired E and R clergyman, died November 26 at the age of 78. Educated at Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1909 and served churches in Pennsylvania, Maryland, North Carolina and Virginia. He is survived by a son and two daughters. Mary Gerhard of Allentown, a former missionary to Japan, is his sister.

THE REV. HARRY GRIMES, minister emeritus of the Central Congregational Church of Newburyport, Mass., died December 5. He was 77 years of age.

Throughout his ministry Mr. Grimes served only three churches. After graduation from Yale University Divinity School in 1908 he became minister of the Windham, Conn., Congregational Church and remained there until 1912 when he went to Braintree, Mass. In 1930 he accepted the Newburyport pastorate and served the church until 1952 when he was named minister emeritus.

Mr. Grimes received the first citizenship award of the Newburyport Rotary Club in 1951. He was a past president of the club.

THE REV. JOHN S. MAXWELL, minister of the Newportville, Pa., Congregational Church, died October 2. Ordained in 1919, Mr. Maxwell had served churches in Guy Mills, Meadville, Edwardsville and Philadelphia, Pa., before he went to Newportville in 1957. He had been state moderator and held several other denominational offices.

THE REV. GEORGE P. MERRILL, Adrian, Mich., died in Rochester, Minn., on October 25. He was 85 years of age. Educated at the University of Minnesota and Chicago Theological Seminary, Mr. Merrill had served Congregational Christian churches in Minnesota, Washington, Michigan, Massachusetts and Georgia.

Mr. Merrill is survived by two sons: Dwight Plumer Merrill and Oliver Morse Merrill, and a daughter, Mrs. Douglas A. Thomson.

THE REV. VERNON LEE PHILLIPS, 69, died in Fall River, Mass., on November 16. Mr. Phillips had been minister of a number of New England Congregational churches, president of Shenandoah College in Dayton, Va., executive secretary of the Connecticut Christian Endeavor Union, general secretary of the Lord's Day League of New England and executive secretary of the New Hampshire Council of Churches and the Greater Fall River Council of Churches.

Born in Harrisonburg, Va., he was a graduate of Otterbein College and Yale University Divinity School. He is survived by his widow, a son and a daughter.

Word has just been received by *United Church Herald* of the death of MRS. ADDIE F. SPENCER, 79, wife of the Rev. John E. Spencer, a retired CC minister of Hidalgo, Ill. Mr. and Mrs. Spencer were to have celebrated their sixtieth wedding anniversary this month. Mr. Spencer has been a minister for fifty-three years.

THE REV. FRANKLIN C. THOMPSON, 78, died in Concord, N. H., December 12. A native of East Orange, N. J., Mr. Thompson had been a Concord resident for thirty-one years. He was formerly minister of the West Concord Congregational Church and chaplain at the state prison.

He was educated at Williams College, Hartford Theological Seminary and Columbia University. Before going to New Hampshire he served Congregational Christian churches in Charlemont, Mass., and South Glastonbury, Conn. He also taught at Berea, Piedmont and Middlebury colleges. His widow, two daughters, a son, a sister and four brothers survive.

THE REV. ROBERT C. WINDHORST, retired E and R clergyman of Indianapolis, Ind., died November 23 at the age of 76. He was educated at Central Theological Seminary and ordained in 1924. He served churches in Ohio and Indiana. His widow and two sons survive.

# Church and Ministerial RECORD

## E and R Address Changes

BECHTEL, DANIEL R., Pottstown, Pa., to Drew University, Madison, N. J., (postgraduate study).

BUCHER JR., NORMAN B., Quentin, to 72 N. Grant St., Manheim, Pa., pastor of St. Paul's.

CALDWELL, ELWOOD A., 5302 Halsey Ct., Louisville 14, Ky., (change of residence).

CARSON, J. RICHARD, Easton, Pa., to U. S. Army Chaplain School, Class 60-2, Fort Slocum, N. Y.

JAEGER, EMIL R., (E) 1811 Veronica Ave., St. Louis 36, Mo.

MARTIN, NED H., 24304 Chardon Rd., Cleveland 17, Ohio, co-pastor of Faith (new).

NETZLY, PAUL H., Delta, to R.F.D. 2, Bloomville, Ohio, pastor of the Baseline-Chatfield Charge.

SCHNATHORST, FRED W., (E) Elgin, Ill., to Denver, Iowa.

SCHWEMMER, WILLIAM G., Merrill, to Slinger, Wis., pastor of St. John's.

SIEBERT JR., WARNER H., Beecher, to 160 Mildred Lane, Chicago Heights, Ill., pastor of mission church.

SINK, CHARLES K., Thomasville, N. C., to Office of Chaplain, 3rd Armored Cavalry Reg., Fort Meade, Md.

TAKARO, GEZA, (E) Pasadena, Calif., to 2920 165th St., Flushing, N. Y.

YEARICK, HOMER F., Syosset, N. Y., to 204 Brevity Lane, West Lawn, Pa., pastor of a new mission church.

Code: E—Emeriti, retired or disabled.

## CC Calls

ARMS, H. WILLIAM, Hartington, to Scribner, Nebraska.

ARNOLD, THOMAS, Prairieville, Russiaville, Indiana.

BAILEY, LAWRENCE, to student minister, Givin, Iowa.

BARSTOW, ROBBINS W., to interim, First, Meriden, Conn.

BORDEN, MYRA, Baptist, to Westminster West, Vt.

BROOKS, CLARENCE W., E and R, to El Dorado, Calif.

BROOKS, NORMAN F., Oakland and Wheeler Grove, to First, Osage, Iowa.

BURKHARDT, DONALD, to Union, Indianapolis, Ind.

BURR, HOLLAND F., to minister of membership, Oneonta, South Pasadena, Calif.

CANDY, MRS. MARY H., to Lowell, Vt.

CARVER, DONALD, Methodist, to Federated, Moville, Iowa.

CLARK, ROBERT A., to United, Beacon Falls, Connecticut.

CLARKE, ARTHUR B., South Freeport, Me., to East Granby, Conn.

COLLINS, EARL F., to interim, Stanton, Mich.

CORNELL, DAVID A., Saugatuck, to Shelby, Michigan.

COWAN, JOHN L., assistant, Hazel Park, St. Paul, to assistant, Mayflower, Minneapolis, Minn.

DAVIES, PAUL A., to interim, Parkrose, Portland, Ore.

DAY, EDWARD W., to Dundee, Mich.

DIXON, THOMAS B., to Prentice, Wis.

DUNN, ROBERT R., Fair Haven, Vt., to teach at Maunaolu College and to serve as interim at Paia and Pookela, Makawao, Hawaii.

FELDT, WILLIAM E., Island Pond, will also serve East Charleston, Vt.

FIELDER, NORMAN R., to New Baltimore, Michigan.

FRUTIGER, WALTER M., E and R, to minister of Christian education, Federated, Corvallis, Ore.

GOLDMAN, HARRY, student, to Ward Memorial, Lesterville, S. D.

GREGORY, PHILIP E., to interim, First, Burbank, Calif.

HAKEL, EDWIN H., Staples and Aldrich, to Sherburn, Minn.

HALL, WARREN D., Presbyterian, to Puunene, Maui, Hawaii.

HARDING, CHAUNCEY M., to supply, Freeport, Maine.

HARRISON, LOREN, layman, to interim, Community, Elburn, Ill.

HOLLISTER, JOHN D., Methodist, to First, Keystone, S. D.

HOMMES, TJAARD G., to assistant, Park Avenue, Arlington, Mass.

HUFF, ORLAND C., to Danville, Iowa.

JOHNSEN, OLAF M., to Truax, Wis.

JOYNER, WILLIAM T., to Northview, Sanford, N. C.

KELLOGG, F. D., to interim, Argo, Ill.

KINSEY, J. HERBERT, Portland, to Grandville, Mich.

KLONTZ, ARTHUR D., to interim, Bethany Union, Chicago, Ill.

KNECHT, JONATHAN, Fredonia, N. D., to St. Paul, Eureka, S. D.

MACLEAN, WILFRID J., United, Norwich, to Park, Norwich, Conn.

MEINEKER, EDWIN C., First and Village, West Stockbridge, Mass., to Second, Coventry, Conn.

MIDDLETON, RANDOLPH E., Cromwell, Iowa, to Community, Condon, Ore.

MORRISON, EDWARD J., student, to Glen Ellen, Calif.

MOWREY, JOHN D., First, Shelburne Falls, Mass., to Ledyard, Conn.

NIELSEN, RICHARD J., First, Decorah, Iowa, to church extension committee, Congregational and Christian Conference of Illinois.

NICOL, DUANE M., Parkrose, Portland, to Gaston, Ore.

NOLES, WARNER D., Dorcas, Crestview, Fla., to First, Phenix City, Ala.

OLSON, PHILIP, to Onawa, Iowa.

PECK, JOHN, to student minister, Sherrill, Durango, Iowa.

PETERSEN, RONALD E., student, to First, Center Ossipee, N. H.

PIER, ROBERT, to Spring Creek and West Spring Creek, Pa.

PRICE, WILLIAM E., Methodist, to First, Frostburg, Md.

RILEY, WALTER H., minister emeritus, to interim, Texarkana, Tex.

RODRIGUEZ, MARTIN J., South Broadway, Albuquerque, N. M., to Mexican, Barstow, California.

RUBYAN, PUZANT R., Fowler, Calif., to Armenian, Detroit, Mich.

SABINE, RONALD, Methodist, to Federated, Fairlee, Vt.

SARGENT, JOHN H., to interim, West Parish, Andover, Mass.

SCHAIBLE, HAROLD E., Hanover, to Preston, Connecticut.

SCHEITINGER, GEORGE J., student, to Community, Epping, N. H.

SCHOLTMAN, RICHARD C., student, to Pepperell, Mass.

SCHUCH, FRANK, to student assistant, Trinity, Cleveland, Ohio.

SCOTT, LARRY D., to Croy's Creek, Brazil, Indiana.

SELMSER, JAMES L., Winner, to Millboro and Wewela, S. D.

SHELTON, ROBERT L., Union Grove, Haleyville, to Huguley, Lanett, Ala.

SOLANDT, ANDREW W., to interim, Union, Holly Hill, Fla.

SPALDING, ROBERT, to student minister, Ocheyedan, Iowa.

STOCKING, JACK D., associate, First, Berkeley, to First, Santa Barbara, Calif.

STOKKE, GORDON, to Cromwell, Iowa.

SUDA, DAVID, Paia and Pookela, Makawao, to assistant in the Congregational churches of the Island of Molokai, Hawaii.

TIEMEYER, THEODORE N., E and R, to Christ Church, South Miami, Fla.

WALLACE, ROBERT A., to First, Douglas, Massachusetts.

WRIGHT, SILAS E., Babbitt, Des Moines, to Fontanelle, Iowa.

## CC Resignations

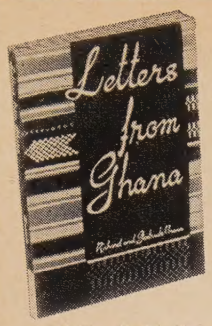
BROWN, J. GRAYDON, Pepperell, Mass., to retire.

DORNEY, JOHN W., Hudson and Lowell, Massachusetts.

DOWNS, AARON W., Pilgrim, Elyria, Ohio, to retire.

GONSO, RAYMOND M., layman, Carson City, Michigan.

HALL, CHARLES H., student minister, Oxford County United Parish, Me.




**Day-to-day Happenings in a Mission Hospital in Africa**

as written to their families by RICHARD and GERTRUDE BRAUN

$2.00 at

**Eden-Heidelberg Bookstores**
St. Louis Philadelphia

DEPT. 58, SCRANTON 2, PA.

**BOARD OF HOME MISSIONS ANNUITY FUND FOR CONGREGATIONAL MINISTERS CORPORATION FOR GENERAL COUNCIL**

*For information write:*
Howard E. Spragg, Treasurer
287 4th Ave., New York 10, N. Y.

**NOW... 3 SIZES**

Unbreakable . . . noise-free lightweight . . . boilproof communion glasses . . . $1.25 Doz.

**FREE** sample of each size

Order from your dealer

Sudbury BRASS GOODS CO.

**DEPT. A, 70 PEARL ST., BROOKLINE 46, MASS.**

Endicott

**CHURCH FURNITURE**
fine craftsmanship . . . pulpits altars, communion sets

**Cushion-Eze CHURCH PEWS**
with patented, built-in foam cushioning

VINYLFOAM
**add-a-CUSHION**
designed to fit all types of church pews

***yours FREE!***
**SEE** the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.

Send for your FREE CATALOG Today!

Write Dept. U01
ENDICOTT CHURCH FURNITURE
Winona Lake • Indiana


HANSEN, NORMAN J., Albion, Neb., to United Lutheran, Hot Springs, Ark.

HULBERT, RICHARD R., Pilgrim Heights, Minneapolis, Minn., June 1960.

JONES, ARTHUR, Downs, Kan.

KELLEY, RAY R., Plymouth, St. Paul, Minn.

MAW, CHARLES F., layman, East Charleston, Vt. Mr. Maw has been named pastor emeritus.

OGAWA, SEIDO, Community, Waipahu, to chaplain, Kaneohe State Hospital, Hawaii.

PETTY, A. RAY, Pleasant Hill, Calif.

PONTIOUS, ELRY E., EUB, Jennings Lodge, Oregon.

RACKLIFFE, KENT R., layman, Shorey Chapel, Industry, Me.

ROBINSON, J. EDWARD, Centralia, Kan.

TALMAGE, LUTHER C., Ceredo, W. Va., to retire.

WHITTEMORE, KENNETH R., First, Douglas, Massachusetts.

YOAK, ROBERT N. D., Mitchellville, Iowa.

## E and R Installations

BECKER, EDWIN, Campbellsport Church, Campbellsport, Wis., December 13.

HARTWIG, CARL E., St. Paul's, Alexandria, Ky., December 6.

KELCHNER, RUTHANNE, assistant pastor, Trinity, Cleveland, Ohio, November 22.

KIEKER, WALTER W., Evangelical-Congregational, Muscatine, Iowa, December 6.

MORRIN, IVAN R., Olivet, R. D. 3, Norristown, Pa., November 29.

SCHLINKMANN, DANIEL, First, Shelby, Ohio, December 6.

SNYDER, WILLIAM A., St. Luke's, North Wales, Pa., December 6.

SOVA, L. A., Evangelical, Marysville, Kan., December 13.

## CC Installations, Ordinations, Dedications and Anniversaries

ALDRIN, HAROLD L., installation, Hilo Coast Parish, Hawaii, December 6.

BEGG, A. JAMES, ordination and installation as minister of First, Marietta and Nassau, Minn., November 22.

BLOEBAUM, JEAN C., installation, First, Bonne Terre, Mo., December 6.

BOARDMAN, ROBERT S., ordination and installation, First, Sandusky, Ohio, November 15.

BOLENS, JOHN D., ordination, First, Albuquerque, N. M., December 2.

BRADFORD, J. ALLYN, installation, Free Christian, Andover, Mass., November 1.

BROWN, SAMUEL G., installation, First, Swanzey, N. H., December 6.

BUSH JR., C. PAUL, installation, Elm Street, Southbridge, Mass., December 6.

CAMPBELL, THOMAS G., installation as minister of education and parish life, Church of the Redeemer, New Haven, Conn., November 1.

DALRYMPLE, LEE A., ordination and installation, Andover, Ohio, October 11.

FISH JR., MERLE E., recognition, Hollywood, Los Angeles, Calif., November 22.

FULLERTON, Calif., dedication, November 22.

GRABER, ELLIS, installation, Union, St. Louis Park, Minn., December 6.

HEAD, DONALD W. AND MRS., Chatsworth, Calif., recognition of the ministers and the church, December 6.

HOELSCHER, DWIGHT A., recognition as minister of youth and Christian education, First, Prescott, Ariz., December 13.

HOLLAND, R. THEODORE, installation, First, Colorado Springs, Colo., and dedication of the Christian education building and chapel, November 1.

KINTNER, SAMUEL, recognition, Lewisburg, Pa., October 25.

KNIGHT, JOHN B., installation, Somers, Conn., November 22.

LONG, LORENCE A., ordination, The Church in the Highlands, White Plains, N. Y., October 25.

MC CORMAC, CHARLES E., ordination, First, Waterbury, Conn., November 29.

MEADE, JAMES C., ordination and installation, First, Mansfield, Ohio, October 7.


SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of
**STAINED GLASS**
ALTER BRASSES
BRONZE TABLETS

THE PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 10 N. J.

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

**BIG NEW 1960 CATALOG FREE**
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE
**THE MONROE CO., 37 Church St., Colfax, Iowa**

Visit the Holy Land via Maupintour in 1960!

**Middle East**

Travel on a conducted tour to Egypt and Luxor, Lebanon, Syria, Jordan (Dead Sea, Jericho, Bethlehem, Old Jerusalem), Israel (Galilee, Nazareth, Haifa), Greece, Italy. Plus Oberammergau Passion Play, Greek Isle Cruise, and Russia extensions. Monthly departures. 26 days. Only $1557, all expenses paid from New York. Flying Boeing 707 Jet, Sabena Belgian World Airlines. For descriptive folder write Harriet-Louise H. Patterson, tour planner and director.

**Maupintour**
Middle East Tour Specialists
1236 Massachusetts Street, Lawrence, Kansas
Offices: New York / Washington / Brussels

ITCHELL, ORLAN E., installation, Clarion, Iowa, November 22.

OSSHAMMER, ALDEN S., installation, The Church in the Highlands, White Plains, N. Y., April 19.

EEDHAM, Mass., dedication of chapel, December 13.

YREN, ROY G., installation, Grandview, Denver, Colo., December 9.

HILLIPS JR., HUDSON B., installation, Union, Friona, Tex., November 20.

LGRIM, Los Angeles, Calif., fiftieth anniversary, November 1.

NCON, Tucson, Ariz., fifth anniversary, October 1959.

ROGGS, JAMES R., ordination, East, Milton, Mass., December 1.

EALAND JR., EVANS F., ordination, First, Canton Center, Conn., December 6.

HISHIDO, MILES M., installation, Rollo, Earlville, Ill., December 6.

NELLING, ROBERT A., installation, Pilgrim United, Oceanside, Calif., and recognition of the church, November 15.

HOM, RICHARD H., installation, Encanto Community, Phoenix, Ariz., November 8.

NITED CHURCH OF CHRIST, Los Altos, Calif., tenth anniversary, November 14.

### Newly Vacant E and R Pulpits

*California Synod*—St. John's, Woodland.

*Central Pennsylvania Synod*—St. John's, Williamsport.

### Changes in E and R Synod Rosters

In East Pennsylvania Synod, the Lower Saucon Charge has been dissolved; Lower Saucon Church, R.D., Hellertown, and Trinity, Freemansburg, were constituted separate charges. Trinity Church of the Mt. Bethel Charge has been made an independent charge.

In Northern Synod, St. Paul's, Duluth, Minn., has changed its name to Peace Church.

In Southeast Ohio Synod, the Clarington Charge has been dissolved. St. James and Immanuel have been merged and will be known as Immanuel Church.

### Received into E and R Membership

MARTIN, NED H., Cleveland, Ohio, by Northeast Ohio Synod, from the Congregational Christian churches, December 1.

ST. STEPHEN'S, Levittown, Pa., by Philadelphia Synod, December 6.

### A Request

Visitors to England are invited to contact the International Congregational Council at 110, Memorial Hall, Farringdon Street, London E.C. 4 (CEN 2191). Young people staying for short or long periods in the London area are especially welcome at a monthly social evening in Memorial Hall to meet other young Congregationalists, according to Ralph F. G. Calder, minister and secretary of I.C.C.


**ORDER ANY BOOK**

. . . you see advertised or reviewed in *United Church Herald* at the publisher's price.

***Bibles, Greeting Cards, Religious Books and Gifts for — Lent — Easter — Spring***

are listed in our ***Spring List***

**Write for Your Free Copy Today**

**EDEN-HEIDELBERG** *Bookstores*

1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544

1505 Race St., Philadelphia 2, Pa.
LOcust 3-7210

**CC CHURCH BUILDING LOAN FUND**

**Howard E. Spragg, *Treasurer***

**287 Fourth Avenue**
**New York 10, N. Y.**

**ELMHURST COLLEGE . . . since 1871**

*4 Year Liberal Arts — Coed*

Write — Director of Admissions
Dept. A, Elmhurst, Illinois

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

**Form of Bequest**

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

**287 Fourth Avenue, New York 10, N. Y.**

*Assure*

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

*For further information as to annuity rates to beneficiaries, write to:*

The Board of Home Missions of the Congregational and Christian Churches
HOWARD E. SPRAGG, *Treasurer*
287 Fourth Avenue, New York 10, N. Y.

NAME _____

ADDRESS _____

_____

DATE OF BIRTH _____

1798 SCENIC AVE
BERKELEY 9 CALIF
12-60-E-MAS

## SENSE
## its power

Writing, thinking, reporting at its best. It deals with the issues confronting all Christians.

## SEE
## its style

How alive, colorful it is—in an imaginative way. It's modern design matches demands of our day.

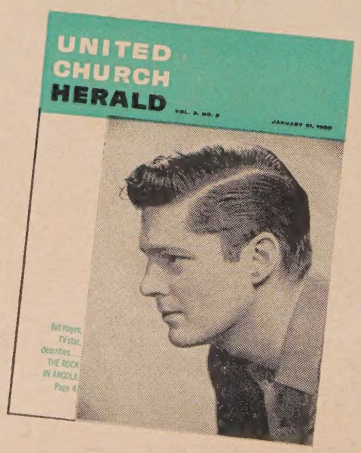
## CATCH
## its purpose

Page by page, it speaks to your mind and heart; issue by issue, the world mission unfolds.

## FEEL
## its life

Stories of people and church life; messages of faith; pictures of events on the religious front.

# Subscribe Today!




Individual subscription . . . $2.50 per year
100% subscription . . . $1.50 per family per year

**UNITED CHURCH HERALD**

1720 Chouteau Ave., St. Louis 3, Mo. (E and R).

297 Park Ave. South, New York 10, N. Y. (CC).